A JVST VINDICATION OF THE Covenant and Church-Eſtate OF CHILDREN OF Church-Members: *As alſo of their Right unto Baptiſme.*

Wherein ſuch things as have been brought by divers to the contrary, eſpecially by *Ioh. Spilsbury*, *A. R. Ch. Blackwood*, and *H. Den*, are Revited and Anſwered.

Hereunto is annexed a Refutation of a certain Pamphlet, ſtyled, *The plain and wel-grounded Treatiſe touching Baptiſm.*

By THOMAS COBBET Teacher of the Church of *Lyn* in NEVV-ENGLAND.

Contend earneſtly for the Faith once delivered to the Saints, Jude 3.
Although my houſe be not ſo with God; yet he hath made with me an everlaſting Covenant, ordered in all things, and ſure; for this is all my ſalvation and all my deſire, although he make it not to grow 2 Sam. 23. 5.
What God hath cleanſed, that count thou not common, Acts 10.
Suffer little Children to come unto me, and forbid them not; for of ſuch is the kingdom of Heaven, &c. Luke 18.

London, Printed by *R. Cotes* for *Andrew Crooke*, and are to be ſold at the Green Dragon in Pauls Church yard 1648.

BIBLIOTHECA · BODLEIANA

To the Reader.

THis learned Treatiſe hath met with many hinderances and difficulties attending its coming forth into the world. Firſt, through too ſlow a Midwife, it hath ſtuck too long in the birth; and for two years ſpace been ſhut up in darkneſſe, as if unworthy of Publique light: Then, in the delivery of it in the *Preſſe* it had received too many bruiſings through miſtakes, as this catalogue of *Errata's* collected by the Author himſelf nine Months ſince doth witneſſe. And after all, it was in danger to have come firſt abroad, like ſome illegitimate birth, without a Parents bleſſing with it: The Title and Preface prefixed by the Author, giving light and luſtre thereunto, being for a while miſſing, and thought utterly loſt; but juſt as it was a coming forth found and recovered again.

But Reader, though it be (as *Paul* complains of himſelf) Thus *born out of time*, and comes forth *laſt* in compariſon of many other Treatiſes upon this argument; yet I cannot but think, (when I conſider the weight and ſolidity that is in it) That God hath in a wiſe diſpoſure reſerved it laſt as a Coronis to all the former.

It is often ſeen in Perſons, (and ſo why not the like in the Writings and Works of Perſons?) that are deſigned by God to greateſt uſe, That in their births or fore-part of their lives, they have been clouded with obſcurity, and environed with ſad diſaſters in their emergency into the publique.

Thou

Thou that art a serious intelligent Reader, and a searcher of the Truth in this great controversie, read and peruse it: And let these *Errata's* be ever and anon consulted by thee, if thou at any time art at a losse for the Authors meaning. And as thou readest, (or before) let those wounds and bruisings it hath received (those especially that are more killing and mortall to the sense) be healed and removed by thy applying the Authors collections with thy Pen.

I commit thee and it to the blessing of God.

THO. GOODVVIN.

The

THE AVTHORS EPISTLE TO THE READER.

Christian and Curteous Reader,

IT *is the unhappinesse of our age, That old rotten Errors are even raised out of their Sepulchres, and anciently avowed Truths become the ball of contention. Nor is this any new thing, that when any glorious Work of Reformation is attempted in any place, that it should be attended with some such incumbrances. If* Nehemiah *will build for God, he need not wonder if he finde or meet with much rubbish. It's an old trick of the Dragon, to watch when* Rev. 12. *the Woman clothed with the Sun, adorned with the twelve Stars, and treading the Moon under her feet; is in pain of travail, and ready to be delivered: that if it may be, he may devour the childe; or if woman and childe escape his threat, yet to powr out floods of Satanicall Doctrines, carryed on with the Dragons subtilty, if that way possibly both may be destroyed. In which case, whatever the whole earth can afford, it would not be denyed. It's a moving speech*

Prov. 24. *of* Solomon *in another case*; If thou forbear to deliver them that are drawn to death, &c. If thou sayst, Behold we knew it not, doth not he which pondereth the heart consider it, &c. *Me thinks too great a portion of the professing part of our dear native Countrey, are even ready to be slain, they are drawn to a worse death then that of the* Rev. 9. *sword: There are killing waters, and killing words.* False Prov. 11. 9 *Teachers may indanger the life of souls; and it's sad to be* Ezek. 13. *started from that rest of wearyed soules, the Word; then a man, is like a bird flying from bough to bough, not knowing* Verse 20. *where to rest: They are hunted souls caused to fly. It may* 2 Tim. 3. *be ever learning, and never coming to the knowledge of the truth, never established: And where should such rest, which are, as it were, out of their proper place, discentred?*

For my own part, I professe my self to be slow of speech to utter, and slow of heart to apprehend, and therefore not to be nimble enough for such a rescue of hunted souls. Yet being rowsed up by Neighbouring Elders, together with other Brethren, and my heart having been long troubled much to see and heare of the mischiefs of corrupt Opinions, and amongst others of that of Anabaptism: *I have not been unwilling, if I might hope to doe any service to Christ by debating, detecting, and disproving thereof; at least to endeavour the same. I remember him that said,* It was 1 King. 8. well it was in thy heart to build my House. *There are many abler and better hands at work, I hope, in that Cause of the Fœderall and Church-right of the children of Believers, which are in visible politicall Church estate; but being so much urged upon it, I cannot but fall to work with others, and helpe to dig up the old Wels of* Abram, *which some (although not* Philistims *I hope many of them; yet verily in this matter they act a* Philistin-*spirit) have, at least, attempted to stop: and it may be they will not suffer*

the

the servants of God to dig them up in quiet. But, I hope, Christian Reader, thou wilt take acceptably endevours from the weakest and unworthyest of the Laborers of God in so necessary a work at this time. I have endevoured in what I have attempted this way, to stand, as they sometimes did, with Trowell in one hand, and Sword in the other at once, Nehem 4. *to build on for God and his people, and to beat off such principles and Tenents as would undermine the Work. Christ himself was stirred in the Cause of the Children of pious minded persons, and why should not every one which loveth him be moved too therein? Suppose some who would interrupt the approach of such Babes to Christ for his blessing, are otherwise precious men and godly, yet herein they are to be chidden and withstood. It's not the first time that Satan can prevail, even with* Peter, *to give dangerous counsell: He can now stirre up in farre better men an* Amalekite-*like spirit to hinder the weakest, and so the younglings of* Israels *camp at their first entrance unto the Mount of God, where he appointed to be more solemnly worshipped. Ever since that word of old;* I will put enmity betwixt thee and the Gen. 3: Woman, and betwixt thy seed and her seed, *Satan hath had a speciall spight at the seed of the Church: witnesse that act of* Kain, *who was therein of that evill one, in killing his* 1 Ioh. 3: *brother* Abel: *whence also that project of Satan, all the wayes that may be, to lay foundations of corrupting, and in time ruinating the seed of the Church by unequall marriages, &c.* Gen. 6. 1,2. Nehem. 13. 23,24. *Whence also that act of his, in stirring up his Instruments to deride little* Isaak: *Whence also that Satanicall practise of seeking to cut them off by* Pharaoh, Exod. 1. *by* Edomites, Psalm 137. *by* Babylonians, Jer. 9. Syrians, Dan. 8. Herod, Mat. 2. &c. *Or if they be not cut off in such sort, yet to stirr up persons under pretence of Religion to devote them unto the*

very Devill, Jer. 7. 31. &c. Ezek. 16. 20,21,22.23, &c. Or if they live, yet to perswade to their detainment under an Ægyptian estate, and exclusion from any Church care or priviledge, Exod. 10. 10,11. And even now adayes how busie is he to perswade that they are to be excluded the covert of the promise, and from Church care as such, yea, that they are not to be taught whilst little the use of Scripture passages, or to pray, &c. least so they come to prophane the name of God, &c. who seeth not how Satan doth seek by such suggestions to undermine the succession of the true Religion, and of true visible Churches, which have used to be continued in and by the Church seed: and what is Satans fetch, to bring this about, but the old trick, to create (as I may say) scruples in the hearts of Gods people, knowing well that it is a taking wyle first to bemiste through such legerdemain the eyes of the minde, and then to spoil them of truth. It took with our Grandmother Eve, and was the inlet of all error and evill. Hath God said it: was the old Serpentine insinuation to blinde and buzzle, and so corrupt first the judgment in point of warrant of this or that practise: He spake not at first conclusively, God hath not said it, there is no Word of God for it: but after he had so moved the question, that it bred some waverings, then he chargeth home, and directly contradicteth the minde of God, Gen. 3. How many precious Professors, to outward view at least, did at first entertain some scruples about the external interest of Church-members children in the Covenant, and initiatory seale of it, which now peremptorily censure the same as Antichristian and humane inventions. Let my advise be gratefull to thee thus farre, Christian Reader, to take heed of unnecessary Discourses and Disputes with Satan: all suggestions, under what promising and plausible pretences soever they come: the Word of error is very apt to infect, and then

Gen. 3.

2 Tims 2. 16,17.

then to spread: there is a kind of juggling in Error: seducing persons can play underboard, there is spirituall sorcery with such, and so closely carryed, as it is hard to be espyed. Eph. 4. 14. Rev. 21.
Who hath bewitched you? was the Apostles quærie: yea, Gal. 3.
persons unapt at any thing else, raw in main principles of Grace, are instruments fit enough for such a purpose; any body, almost any woman will serve Satans turn well enough to lay such leaven. Thou maist hear Scriptures pretended, Mat. 16 12.
Christian Reader, but try all things, and hold fast that which is good. It's not the first age or time that in Satanicall suggestions, Thus it's written, and, Thus saith the Lord, hath been propounded: Christ himself met with such dealing, Mat. 4. 1 Thess 5.
Thus saith the Lord, and, He saith it: to prefixe his name unto their lyes, what more usuall in false Prophets mouths of old, Jer. 28. 2. 1 King. 22. 11. Jer. 23. 31. & 29. 9, 16. *compared. Yea, sometimes men of better hopes have been hereinto blame,* 1 King. 13. 17, 18, 24, 25, 26. *Yea, who more confident therein, as if all were in an error but themselves? It is revealed to them, and which way went the spirit from them to others?* 1 King. 21. 24. *and what warrant have you for the contrary? The old way of the most notorious hereticks,* Eutichians, Nestorians, Novatians, Arians, Pelagians, &c. Aug. l. contr. Maxim.
all abusively urge Scriptures for what they hold, and call for Scriptures to the contrary: as Maximus *the* Arian *pleaded, Produce Scripture if you can for that* ——: *And*----*where read you in Scripture, That the Spirit was adored, is another plea, &c. much like to that plea of our Opposites in this Controversie: As if Scripture consequence and scope were not as well Scripture, as expresse words are so: But I hope such promises as* Esay 25. 6, 7, 8. & 35. 8. & 30. 21. *and such like, shall now be verified to such, as through weakness* Phil. 3 15.
of light, and strength of temptation have been misled. If any thing which I have herein endeavoured, may be so farre

bleſſed by the God of Truth, as to eſtabliſh thee if yet kept of God cloſe to his Truth herein; or if beginning to ſtumble, it may help to make thy way plainer; or if newly fallen, if God ſhall vouchſafe occaſionally by any thing I have ſaid, to lend thee his hand, and raiſe thee up, he will have his glory thereof, as it's moſt meet he ſhould, thou wilt have the peace of it, and I have then reward enough. Be not offended at the length of the Treatiſe, being occaſioned from variety of oppoſitions from divers, which I was unwilling to paſſe over in ſilence. Thou maiſt curteous Reader, meet with the ſame thing oft inculcated, but impute it unto renewed occaſions of like Objections from divers perſons, which yet in ſubſtance were but what others ſaid to like purpoſe, albeit not in the ſame expreſſions, or not ſo fully ſharpened againſt our principles. I have often made uſe of the word [Inchurched] *more briefly to expreſſe what in other words might have been ſet down, intending therein a perſon or perſons in viſible Church-eſtate. In this alſo I crave thy favourable acceptance, what I have quoted in the laſt Part out of humane Authors, it was as thereto challenged by others, and not as if the Cauſe needed more then Scripture ſtrength to clear and confirm it. Now unto the Father of lights I leave thee, to diſcover the full of his mind of Grace to thee. Reſting*

Thine in Him to ſerve thee,

THOMAS COBBET.

ERRATA.

First Part.

PAge 5. line *ult.* put *were* before *of*, l. 6. read *yea*, p. 10. l. 2. *ſo*, l. 10. r. *and*, p. 11. l. 38. r. in, p. 15. l. 36. r. in any, p. 18. l. 1. add as, l. 21. r. which ſome who, p. 19. l. 30. r. inference, p. 28. l. 36. after *to ſay*, add *then what*, p. 32. l. 24. r. inviſible, p. 33. l. 34. r. then, p. 40. l. 14. r. things, p. 42. l. 6. r. form, l. 26. for yours, r. the, p. 55. l. laſt, r. doe: they, p. 56. l. 1. for, and this, r. which, l. 32. r. inviſible. p. 64. l. 27. for accepted, r. once had, l. 38. for, bend, r. be rid, p. 69. l. 10. after but, add *not*, l. laſt. r. nor, p. 71. l. 18. r. deifie, p. 72. l. 2. r. heart-anſwer. p. 75. l. 1. blot out *as*, p. 77. l. 25. r. reſpecteth, p. 78. l. 31. r. for anſwer to, p. 80. l. 31. r. faith, l. 36. r. diſchurched, p. 86. l. 11. for or, r. verſe. p. 87. l. 17. r. *Eſay* 65. l. 25. r. curſe. p. 91. l. 5. & 6 r. inveſted with Church-covenant, l. 20. & 21. r. beleeving, p. 104. l. 21. r. way, p. 107. l. 34. r. beleeving, p. 111. l. 11. r. thereunto, p. 113. l. 12 r. aſſerting, l. 16. r. many p. 114 l. 28. r. evations p. 115. l. 36. r. *feil.* p. 117. l. 25. r. nor, l. *ult.* for *for*, r. ſo, p. 118. l. 3. r. doves. Dove, l. 17. r. in God, p. 119. l. 38. r. ſpeeches, p. 120. l. 13. perſonall faith--they may, l. 35. r. in this, p. 123. l. 30. r. which, p. 124. l. 28. r. were.

Second Part.

Page 13. l. 3. r. Subſiſtences, p. 138, l. 29, blot out *and ſenſe*, p. 140, l. 7, add *now*, l. 9, blot out *now*, p. 142. l. 8 r. or, p. 143. l. 15. r. ever, p. 149, l. 38. r. our, p. 152. l. 19. r. ſelecteth, p. 162. l. 13, blot out *as*, l. 31. r. circumciſed, p. 167. l. 8 r. were, l. 18. r. Witneſſe there, p. 174. l. 31. blot out *and*, p. 175. l. 4. blot out *as*, p. 178. l. 37. r. rationall, p. 183. r. notion, p. 184. l. 12, blot out *way*, p. 186. l. 9. r. ere, l. 11. r. with, p. 192. l. 33. r. ſtart, l. 35. r. covenant, p. 207. l. 14. r. the.

Third Part.

Page 215. l. 3. put the comma at *for*, p. 216. l. 4. r. time, p. 237. l. 23. r. *Martin*, p. 239. l. 2. r. we, l. 29. blot out *and*, p. 240. l. 8. for is, r. *ex*. p. 245. l. 8. r. it: ſinleſſe, p. 247. l. 29. r. *Beda's*, p. 248. l. 5. r. *Turonenſis*, l. r. mentioning, p. 249. l. 1. r. the, l. 9. r. is for, p. 255. l. 4. for either, r. as, l. 29. r. the. l. 30. r. perverted, p. 254. l. 1. r. whiſpers. l. 21. r. *Treccus*, l. 39. r. or, p. 257. l. 8. r. councell. l. 18. r. comment, l. 37. blot out *not*, p. 258 l. 18. r. *Tuitienſis*, ſo l. 23: l. 29, blot out *in hu* p 262. l. 15, r. commonly, l. 28. r. this, l. r. even. p. 266. l. 28. r. ſpurious p. 268. l. 26. r. *Coelum*, p. 281. l. 12. r. no, l. 36. r. *idea*, p. 282. l. 30. 1444. r. 144. p. 283. l. 35. add *is*. p. 286. l. 2. r. who, l. 36. for man. r. manner, p. 284. l. 4. r. *Corinth.* l. 9, blot out *of*, l. 17. r. with, l. *ult.* r. innumerable, p. 289. l. 3. blot out *idea*, p. 290. l. 18. r. *Guagninus*, p. 291. r. *Brut*, l. 29. r. *Cluniacenſis*, p. 294. l. 31. r. from, p. 295. l. 18. r. occaſionally, p. 296. l. 23. for 4. r. 3. l. 27. r. ever.

PART I.

A Discourse of Federall and Ecclesiasticall holinesse of Children of Persons visibly beleeving, and In-churched; Occasionally from 1 *Cor.* 7. 14.

[*But now are they holy.*]

CHAP. I. Sect. I.

The Explication of 1 Cor. 7. 14.

THE Church of *Corinth*, having written to *Paul* about some cases of conscience touching matrimony, with which some of the members had acquainted the Church; the Apostle in this Chapter returneth answer thereunto from *Vers.* 1. to 15. To the first question, Whether a Christian in such a time as then it was, might marry, hee answereth affirmatively, they may, *Vers.* 1,2. The second question, What due benevolence Christian yokefellowes doe owe to each other, is answered, *Vers.* 3,4,5,6,7. A third case, much like to the first, *viz.* How farre it is meet for widowers, or other unmarried persons to remaine so, is answered further, *Vers.* 8. 9. A fourth case, touching the lawfulnesse or unlawfulnesse of divorce, is answered, *Vers.* 10. 11. A fifth case, Whether persons being unequally yoaked, the beleeving party may abide with the Infidell, or with a good conscience may continue cohabitation and commu-

Chap. 1. Sect. 4.

nion; this is answered from *Vers.* 11. to the 25. In which answer, you have first, The Instructor, *viz.* not the Lord Jesus immediatly and personally, who albeit hee spake by word of mouth to that other case of divorce, *Matth.* 5. 39. and 19. 9. yet to this other case last mentioned, he expressely spake not (nor the Lord) but I *Paul*, speake rather expressly by word of mouth to this last case, albeit what I also herein speake, I speake by divine Inspiration from the Spirit of the Lord, *Vers.* 40. Secondly, you have the matter of this divine mandatory answer; and therein, 1. An Inhibition of any such refusall of desired conjugall communion and cohabitation with an Infidell yoke-fellow, *vers.* 12, 13 This he confirmeth by 4 reasons. 1. Because no pollution of conscience ariseth from such conjugall cohabitation unto the beleeving party, but rather a sanctification of the infidell. 2. Because inward and outward peace is furthered by such cohabitation *Ver.* 15. 3. Because thereby an opportunitie is offered of gaining the Infidell party to the faith, *Vers.* 16. 4. Because each Christian is bound to be content with their calling, *Vers.* 17. whether respecting nationall, *Vers.* 18, 19, 20. or personall references, *Vers.* 21, 22, 23, 24. 2 A toleration and grant of libertie in a passive way, in case of being wilfully and hatefully rejected by an Infidell spouse, to the beleeving party. This rather needing the check and bit, then the loosing of the reines, he doth but touch it. In the first reason of the Inhibition lay the weight of the scruple of sundry of the *Corinthian* Church-members troubled consciences, and therefore *Paul* backeth that reason with another distinct reason to confirme it, in the later end of the foureteenth *Vers.* viz. *else were, &c. but now, &c.* where the words νυνὶ δὲ used in Argumentations, as 1 *Cor.* 5. 10. and the particle νῦν, in like sort used 1 *Cor.* 12. 18. 20. so *Rom.* 3. 21. *Heb.* 8. 6. and 9. 26. and 11. 16. doe declare that that sentence is annexed in way of Argument to the proposition immediatly before.

SECT. II.

ERe we launch into this deep, so variously coasted and sounded, let us premise some few things.

1. That the persons moving this scruple, were not persons then to marry, as if that were inquired: whether it were meet for a beleeving party to match with an Infidell, forbidden 2 *Cor.* 6. but they were parties actually married, husband and wife.

2. That such as moved the case, were not couples whereof both were Infidels, and out of the Church: nor yet both visibly beleeving and

and in Church-fellowſhip: but perſons unequally yoaked; one beleeving Chriſtian, and of the Church: the other Infidell, Pagan, and without. Chap. 1. *Sect.* 2.

3. That it was not the caſe properly and originally of the whole Church, but of ſome members in it, like as the former caſes about perſons which were to marry were the caſes onely of ſome.

4. That the ground of the beleeving parties ſcruple touching abiding in a conjugall way with their Infidell Yokefellowes lay in their perplexing feare, leſt their ſoules might come to bee thereby polluted; as having fellowſhip with ſuch whoſe unbeleefe of it ſelfe tended to make ſuch a courſe in it ſelfe lawfull to become unſanctified, *Tit.* 1. 15. *Prov.* 15. 8. and 21. 4. And ſome other way they doubted they might runne hazard of participation and reflexion of guilt by intimacy of Communion, as *Nehem.* 13. 25, 26. or the like.

5. That the whole Church of *Corinth* ingaged and imbarqued themſelves in this caſe of ſome of their particular members, ſo farre as to write for ſatisfaction about it, 2 *Cor.* 1. 2. compared with Chap. 7 1, &c.

6. That by the words foregoing, husband, wife, is intended onely the beleeving parties, whether husband or wife: and that alſo they were conſidered in this paſſage, of ſuch, as to, in, or by whom the Infidell parties were ſanctified, not meerely as husbands and wives, but as beleeving. The former I thinke none will deny: For what had the Church to do with thoſe couples whereof both were without? or what likelihood was it, that Pagan couples ſhould ſcruple ſuch abode upon any ground of pollution of conſcience, which they feared? Beſides, the occaſion of this *Verſ.* 12. The husband having ſuch a wife is expreſly called a brother, *verſ.* 15. in the reſolution of the matter in caſe of wilfull rejection, what liberty may be taken: The parties chiefely intereſſed, are called by the name of brother and ſiſter. The ſecond is as evident, that in this caſe, they are conſidered as beleevers, both by the oppoſition of them to the unbeleeving parties, in regard of whom they ſcrupled pollution: and in that that being ſanctified, is not appropriated in any way of efficiency to the unbeleevers; thus. The wife is ſanctified to, in, or by the unbeleeving husband, or the husband is ſanctified, to, in, or by the unbeleeving wife; as if the unbeleeving party were chiefe in this; but contrariwiſe, rather the unbeleeving husband is ſanctified in, to, or by the wife, &c. Finally, when in the 16. *verſe* the

Chap. 1. Sect. 2.

case is understood of a person, which is as well a beleever, as an husband or wife, by whom it's said the other infidell party may come to bee saved, yet that party is barely named wife or husband, not beleeving wife or husband; will any now say, that there can be no other reason thereof rendred, but this; that albeit the party intended were both an husband or wife, and a beleever: yet in that particular the party is considered, not as a beleever, but as an husband or wife? I suppose here the absurditie would bee so grosse, that none would owne it, no more let any truely judicious speake that way of that here mentioned; the unbeleeving husband is sanctified by, or to, or in the wife.

7. That the words ἡγίασται ἐν τῇ γυναικὶ or ἐν τῷ ἀνδρὶ, are thus to bee understood, by the particle [ἐν] in, or to, or by, as our translators have rendred it, for so also that particle is frequently used, for διὰ, *per*, or by, as *John* 1. 4. life in, or by him: So *Rom.* 5. 15. The Gift in or by grace: So 1 *Cor.* 15. 21, 22. in one verse, 'tis by man, and by man, *verse* 22. expressed, die in *Adam*, in Christ made alive, or by him. So, 2 *Cor.* 6. 6, 7. in or by knowledge pureness, &c. and *vers.* 7. in, or by the word of truth, there 'tis [ἐν] in the next phrase it is διὰ. In the same sense by the power of God, &c. But I contend not, if rendred in, or to, the husband or wife.

By [*Sanctified*] is not meant made Gracious, or Converted. This might be possible, *vers.* 16. yet uncertaine, not knowne: but this is so, *de præsenti*, the unbeleeving husband is sanctified.

2. Nor is it meant barely, being made a lawfull husband or wife, of whom the other party might make lawfull use: *John Selbury* is right in that: That the *Corinthians* never scrupled that, but that marriage fellowship was honorable, and the bed undefiled. This was so, to and among all, Pagan or Christian, equally or unequally yoked in the dayes of the Author to the Hebrews, *Heb.* 13. 4. This was no such puzling case, that they need write to an Apostle so solemnly about it from learned *Corinth*, where they had so much, if not too much civill and common Law. And to what purpose were it to make so narrow a Plaister, as that of civill lawfulnesse of conjugall use to so broad a sore, as a troubled conscience: knowing that many things may be by civill Lawes lawfull, yet tender consciences dare not take libertie to make use thereof accordingly? some Lawes, even amongst Gods people, were made rather for their hardnesse of heart, as that of divorce, *Matth.* 19. 8. then otherwise; yea this was to give Physick which did not suite with the mala-

malady: The *Corinthians* not being troubled about the matter of lawfulneſſe of marriage fellowſhip. That bed was to all *Corinthians*, as well as others, counted in it ſelfe undefiled. But rather, whether that uſe was ſanctified to them; ſo, as that which was in it ſelfe lawfull, did not by the Infidels ſinne become defiled; yea ſo farre, as that they partaking with them in that marriage uſe, ſhould partake with them in ſome defilement of conſcience. The Apoſtle when ſpeaking to the caſe as beleevers were Intereſted in it, hee ſaith more in that, the unbeleeving husband or wife is ſanctified to the other party; then thus: that ſuch become lawfull husband or wife to ſuch, or their conjugall uſe lawfull. Beleevers in all lawfull things have all which others have, *ſcil.* lawfull uſe thereof: as men: but they have more then any unbeleeving Infidell perſons have, or can have, whilſt Infidell, even a holy uſe thereof alſo as beleevers; To the pure all things are pure: *ſcil.* not onely lawfull, for ſo meate, and drinke, and phyſick, and marriage, &c. are to others, but holy in and for the uſe thereof: Each one which hath a lawfull uſe of a perſon or thing, hath not therefore an holy uſe thereof. To the impure and unbeleeving many things, as plowing, apparell, conjugall cohabitation, &c. are in themſelves lawfull, yet nothing is pure to them, but their conſciences are defiled in the uſe thereof, *Tit.* 1. 15. *Prov.* 24. 4. whether the promiſe give right to ſuch and ſuch bleſſings, or no, or whether ever the bleſſing of the bleſſings bee pleaded for in prayer, or no, men may have a lawfull uſe of their meate and ſleep, &c but ſuch have the holy uſe, or every thing is ſanctified to ſuch by the word and prayer, which improve the ſame for that end, 1 *Tim.* 4. 5. for ſo hee giveth meate to them which feare him, as mindfull of his covenant, *Pſal.* 111. 5. and ſo hee giveth his beloved ſleepe, *Pſal.* 127. 2. Chap. 1. Sect. 2.

The eighth and laſt thing premiſed is, that the Apoſtle in the Argument which hee uſeth here to confirme that of ſuch yoke-fellowes, being thus ſanctified to, or by the beleeving parties, hee changeth the perſon, from the third to the ſecond: as concerning and nearely touching the body of the Church collectively; eſpecially ſuch as were parents and had children. The caſe might originally reſpect ſome few; yea, but hee argueth about it not thus: Elſe their children were uncleane, &c. but elſe your children were uncleane, but now are they holy, as extending it to all the children of the Church, and to the children of the members of it, whether the parents were both fathers and mothers of the Church, as

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it was the case of many, or whether the fathers or mothers onely were in the Church, which was the case of some.

SECT. III.

And now to ascend the Watch-Tower. Albeit Gigantine Casuists have done worthily, yet let a dwarfe on their shoulders mention what roaving fancies he discovers to misse, and what explication hee observeth to hold a right and streight course, and to weather, and directly to fall in with, and come up to the point of divine truth, circumscribed in the clause mentioned, [Else your children were uncleane, but now they are holy.]

And here, but barely to name explications of the words, uncleane, and holy, to which our opposites stick not: As when holy is used as opposed to corporally uncleane by actuall lusts; as 1 *Sam.* 21.5. 1 *Thess.* 4.4. or holy, as actually holy for office, *Numb* 16.7. or holy, for a person borne without sinne, and so not inherently uncleane: So onely the Child Jesus, was not uncleane, but holy, *Act.* 3. *Prov.* 20. *Job* 23. Albeit, grosser Anabaptists some of them have not doubted to affirme this of other children also; or holy for one personally holy, or truely gratious and godly, wee contend not to determine of all beleevers children, that they are thus. Albeit, wee are charitable in our thoughts and hopes this way, of this or that particular child: or holy, for persons elected or saved: we doe not positively affirme this neither of all them considered together: Albeit we hope the best of the particular children presented to us: and yet we judge that a most unsound and uncharitable speech of *I. S.* in his booke against Infants-Baptisme, p. 3. That Infants in respect of their nonage are neither subjects of election, nor subjects capable of glory; * Contrary to that *Rom.* 9.10,11,12. *Esay* 65.20. some beleevers Infants die Infants: will any say, they are all damned? God forbid. Yea, but if supposed to bee saved, then to bee glorified, unlesse some *Limbus Infantum* be imagined, which is neither the place of glory, nor of damnation. And if supposed to come to glory, they are capable subjects of it, unlesse God order any to glory, whom he fitteth not for it. If supposed to be sayed, then also elected, and so subjects of election, or persons in whom election is partly subjected; unlesse it be supposed either that some reprobates, or persons not elected, nor capable of being elected are saved, or that there is some middle state betwixt *Iacob* have I loved before he had done good, & *Esau* have I hated or re-

* Me thinks these words do savour much of the Popish Arminian Tenet of foreseen faith.

rejected before hee had done actually evill. Contrary to *Rom.* 9. Chap. 1. *Sect.* 4. And ſuppoſing that ſuch Infants dying Infants, are elected and glorified, it muſt be concluded, that as Infants, they were ſubjects of election, and are capable of glory, unleſſe any will fondly imagine that God in chooſing them eyed them as other perſons then ever they lived to become, or glorified other perſons, then ever they were in glorifying of them; for dying Infants they never came to be other then Infants.

Nor by holy, is meant ceremonially holy; of which holineſſe the Apoſtle ſpeaketh, as is evident by the mention of the inſtrumentall meanes of ſprinkling of bulls and goats blood, *Heb.* 9. 13. which Mr. *B.* would ſeeme to draw as if intended of outward holineſſe now viſible to the Church, when it's evidently ſpoken of that branch of Jewiſh ceremoniall holineſſe now abrogated.

Nor by holy, is meant here perſons which poſſibly may be converted; but this is but a may bee in reſpect of all ſuch children: whereas the Apoſtle ſaith peremptorily, they are, not they may bee holy.

Nor by holy, is meant perſons that may be religiouſly educated, as I doe not remember ſuch uſe of the word holy in Scripture: however, it is not here the thing intended; for the Apoſtle poſitively ſaith, they are, not, they may be holy; whereas many beleevers babes never live to be holy by holy education.

Others expound it thus, in reference to that inhibited ſeparation, *verſe* 12, 13. that if you ſtay together, the children will bee counted legitimate, but if you part, they will be accounted baſtards. This is far-fetcht, nor *de jure*, in caſes of lawfull divorce for adultery, ought the children begot of the divorced Wife in lawfull wedlock before her adulterous pranks, and divorce for it, bee counted baſtards.

SECT. IV.

BUt there are three other Expoſitions of this clauſe, which are more uſually urged, and pleaded by oppoſites to Infants federall holineſſe.

Firſt, ſome make this clauſe [*Elſe your children, &c.*] to be a reaſon inforcing that inhibition, *verſe* 12, 13. and not of the ſanctifying of the infidell ſpouſe in the other. Thus, if you divorce your yokefellows, you muſt put away your children alſo, as they did, *Ezra* 10. 44. And *Hen. Denne* maketh the meaning of your children are holy, to be the ſame with the unbeleeving husband or wife is ſanctified,

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cified, *scil.* They are not to be put away. Whereas the immediate connection of this clause to that passage, *vers.* 14. in way of arguing; and not to *vers.* 12, 13. sheweth it to be a reason of the former, not of the other in *vers.* 12, 13. The case of putting away came in question, but as a supposed remedy of pollution of conscience by conjugall communion: the unlawfulnesse of which remedy, being so expresly mentioned, *vers.* 12. 13. and confirmed by foure reasons, *vers.* 14, 15, 16, 17. there needed no more weight put there. But since the feare of pollution of conscience, did occasion that case, *vers.* 12, 13. and that feare is so fully taken off in the first of the 4 reasons against such putting away mentioned in the former part of the 14 *vers.* meet it was to strengthen that reason in especiall: which so directly met with the bottome scruple, as it was in this very clause, *Else, &c. but now, &c.* And to imagine this to bee the Apostles inference: If you put away husbands or wives, you must put away children too, &c. supposeth an Apostle to reason impertinently and unsoundly, since in the case of divorce of spouses, it doth not necessarily follow, that the children begotten of them bee also put away.

For 1. even in lawfull divorces for adultery, no word of the enjoyning childrens being put away, *Matth.* 19. & *Chap.* 5. nor was it so practiced: the husband need not own his wives bastard indeed, as his other children, but must own those begotten of his own wife before her divorce, *Deut.* 21. 15, 16, 17. compared with *Chap.* 24. 1.

2. The children lawfully begot, partaking of the believing parent as well as Pagan; Reason will plead as strongly with nature, and more strongly with grace in the divorcing party, putting away the other when desirous to abide, *verse* 12, 13. that the children are rather to be detained by the beleeving party, as suppose the father, &c. for higher and holyer ends, then by putting them away to hazard their owne childrens soules welfare.

3. If there had been any weight in their feare of pollution, by retaining the infidell yoke-fellow, yet no colour of pretence of pollution of conscience, by retaining their little ones; whom they might better season with their owne Christianisme, then feare being leavened by their paganisme, or the like. There needed not therefore any such supposed remedy of pollution, by removing their children also. As for that parallelling of that, *Ezra* 10 44. with this case, it is very unsuitable; That was a case of persons unchurched having an expresse prohibition to the contrary, not

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to joyne with such, as persons betwixt whom and themselves, there was a partition wall yet doing it. This is a case of persons, all of one sort Pagan, when first married, and under no such prohibition; onely after they were married one partie embraceth the faith: now to make the intervening of grace as a sole occasion of such breakings of families in pieces were sad and scandalous: yet to suppose Pagans to be under such a prohibition, as the Jewes to match with Pagans, had been to make them wholly prohibited marriage at all. Chap. 1. Sect. 4.

2. Others expound it onely of legitimacy or illegitimacy of the children in reference to the lawfulnesse or unlawfulnesse of the spouses, some, as *I.S.* consider the beleeving spouse, as such, in both effects of the spouse being sanctified unto them, and the childrens being holy, or lawfull producing, *Tit.* 1. 15. To the pure all things are pure, or lawfull use, as hee expounds it. Others of whom *Beza* speaketh in his notes upon 1 *Cor.* 7. extend it to the children of both parents Infidell: that they are not spurious, but legitimate, which he refuteth from the supposition of the Apostle. For wherefore, saith *Beza*, should hee discourse of bastards, or of both spouses Infidell? which makes me the more wonder at *Beza* as quoted by some for matrimoniall sanctitie, as here understood, if taken of civill sanctitie or lawfulnesse, *Beza* professedly disclaimes it, for saith hee, the Apostle discourseth not of civill policy, but touching conscience. And I grant, saith he, that the marriage of Infidels is civilly lawfull: It's not fornication before God. But what is this to *Pauls* scope, discoursing touching conscience? and *Beza* professedly argueth against any supposall, that because the beleeving party is not mentioned, *Vers.* 14. yet that therefore not understood in the present case as such, as some expound this place, which yeeld that he speaketh of persons, one a beleever, the other infidell, but say, that in this case, hee considers not the person as a beleever, but as any other lawfull man or wife. This *Beza* by Argument refuteth. *C. B.* hee seemeth to propend to this later exposition, that the Apostle considers them not here, as one a beleever, the other not, but meerly as husband and wife.

As for the conjecture of *I.S.* it hath already appeared, that, *Tit.* 1,15. intends more then a bare lawfull use, common to all Infidels, as the opposition sheweth. [But to the unbeleeving is nothing pure when yet many things are lawfull. And so here, when the Apostle speakes of persons as such, one whereof is a beleever, in,

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and to whom the other is sanctified, hee intends more then a bare lawfull husband or wife to them; and for their children also more then civilly legitimate. And it were too absurd in an Apostle, to lay that for a cause of legitimacy which is not: But Gods ordinance rather, not faith, Pagans marriages being as lawfull as Christians. And it were absurd to reason: That unlesse one bee a beleever, the children are bastards, when the children of each man and wife, Pagan or Christian, are as *Adam* and *Eve*, which herein were radically considered in reference to all such like couples, such whose children are a seed of God, or of his institution, in generall approbation, as *Mal.*2.15. truly proveth. This was unheard of doctrin, *Heb.*13.14. and tended rather to destruction in all families, where such doctrine should come, then to peace. And if there had been any ground of scruple in these cases of the *Corinthians* considered onely as man and wife, what need they trouble Apostles with such civill cases? or what hath Christ and his Disciples, as such, to doe in civill matters? *Luk.*12.2 *Tim.*2. The Apostles would not bee cumbred with Table-service, *Act.* 6.4. much lesse with the civill law intricacies.

And whereas *Mal.*2.15. is urged as a proofe by some; it proveth that which was not questioned, *scil.* legitimacy of children of any lawfull man and wife, but disproveth such a Tenet, that unlesse the couples bee one or both Inchurched beleevers as were these, 1 *Cor.*7.14. their children are not a seed of God, a legitimate seed. In that God eyed all the sonnes and daughters of *Adam* and *Eve*, as conjugally united in the same common reference, as of duties in common, of love, care, &c. in the husband and subjection in the wife, and fidelitie in both; so in this fruit of such lawfull conjugall fellowship, legitimacy of children; wherein both parties, as lawfull man and wife, have equall share, without any such peculiar beleeving Covenant and Church respect, as any Instrumentall cause thereof, whereas the Apostle speaketh of a case of holinesse of children, arising from some peculiar consideration of some one parent and not the other, or if of both, yet not of both in that common way of meere civill lawfulnesse of matrimony, but with peculiar reference to an instrumentall cause of an higher nature.

And so wee come to the other opinion, to which answer is made, in the sixth and seventh considerations before mentioned: as the Apostle speakes of Inchurched parents, at least one of them, so he considereth them at least (as) Ecclesiasticall beleevers, visibly in Cove-

Covenant with God & his people, and holding forth faith in God, and in his Covenant, (as) beleeving brethren and sisters, and not barely as lawfull man and wife, as the context and proofes formerly urged declare. But let us heare the reasons, why meant of them as man and wife, and not as beleevers in the case propounded. Chap. 1. Sect. 4.

Obj. 1. When the Infidell party is spoken of, he is named, and so is not the beleeving party, but is barely mentioned under the common name of man or wife; therefore, so to bee considered in the case there spoken to.

An. This hath been formerly answered. That as much is expressed in that case, *Vers.* 16. man and wife onely named, but it were absurd to reason, that therefore in that case there mentioned, they are considered as man and wife, not as beleeving: nor in that concealing of the word beleeving, in the mention of the beleeving partie, is it said, the wife or husband is sanctified, in, or to, or by, the unbeleeving partie, as if they as such, had an influence in this sanctifiednesse of the other spouse, but still the phrase is rather thus, the unbeleeving husband is sanctified in, or to, or by the wife, and the unbeleeving wife by the husband, evidently pointing out the wife or husband, as the subject of that sanctifiednesse, which in the other is an effect, and applyed to them as the object.

Obj. 2. The word ἡγίασται [hath been sanctified] in the preter-perfect tense twise repeated, therefore probably relating to their estate, when both were unbeleevers.

Ans. He repeateth the word twice, as being to speake of the unbeleeving parties, in some couples the husband, in others the wife: as sanctified in, unto, or by the other parties beleeving: for, as such, the wife or husband, to, or by whom the Infidell partie is sanctified, are considered, (as before proved) now, in the preter-perfect tense, such were so sanctified, not whilst both unbeleevers: since not then an unbeleever sanctified to a wife beleeving, but in reference to past time, since their comming to the faith, and to the Church-estate, which was some good space of time as in which many had sundry children.

Obj. 3. The same word is used in 1 *Tim.* 4. 5. concerning the creatures, being lawfull to use: that therefore is the sense here.

Ans. If that had meant onely lawfulnesse of use, for the way there mentioned, as in some other Scriptures some such use of the Greek word here used, may be found; yet it's not therefore consequent,

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sequent, that here, as it is circumstantiated, it must be so meant likewise. But as for the place in *Timothy*, the confirmation it yeelds to this text, is rather for us then against us; since intending a way of the creatures becomming not barely lawfull to use, as it is to others, which makes no improvement of the word of Covenant as well as command in prayer, but of a way of a holy use to such as take that holy course for that end. And even so it is here, of which more anon. As much is mentioned in another phrase to like purpose, *Tit.* 1. 15. but the opposition to unbeleeving persons sheweth, that albeit many things are lawfull to them, yet is nothing pure, as it is to the Saints, namely in a preter-naturall way holy to their use.

Obj. 4. But this is most pertinent to the Apostles scope, of encouraging to abide together.

Ans. The Apostles scope is not to speake to a case of civill lawfulnesse of such abode, then indeed it had been lawfull to have spoken in that sense: but to a case of persons troubled in conscience about pollution, even by a communion which out of doubt was amongst all, and so to them civilly lawfull, *Heb.* 13. 4. This therefore were but to beate the ayre to tell them for satisfaction to their troubled conscience, of a matter of which they never doubted: and of which, if never so well assured by what they knew, now or before, yet still their wound is not healed, but might bleed and fester for all that, in as much as many things lawfull, in respect of civill use amongst men, yet are not alwayes such things, by the use whereof the Saints may not bee in conscience polluted, as in the case of divorce of old tolerated.

Obj. 5. Hee speaketh of things not as contingent, and possibly never likely to be, but of things certaine in order to effects necessarily following, and so of civill lawfulnesse of spouses, a certaine effect of the ordinance of marriage.

Ans. And so is the sanctifiednesse of a lawfull spouse as certaine a sequell in reference to the other, making improvement of the word of Gods covenant as well as commandement by faith in prayer, 1 *Tim.* 4. 4, 5.

Repl. Yea, but it's not so certaine a sequell, that the holinesse of children should follow from that spirituall condition and consideration of the parent, as it's necessary it should, if the Apostles reasoning hold good from the cause to the effect: since, then it must necessarily follow, or else hee reasons impertinently: nor will it

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reach the trouble of such, which never had, nor it may bee through age or other naturall inabilitie might never have children: or how could their faith sanctifie their conjugall communion in reference to children? Chap. 1. Sect. 4.

Answ. The Apostle reasons from cause to effect, *ex natura rei*, and not barely, *ex natura eventus rei*. It doth not follow that such a cause is not in its nature a cause of such an effect, or that one may not pertinently reason from the cause to the effect, because that sometimes a second cause may bee suspended in its full operation, either by the first over-ruling cause, or by secondary impediments.

But to come to the matter propounded. We will suppose it meant of matrimony, which as Gods ordinance is a certaine cause as of legitimacy of the husband to marriage use, so of the children begotten in, and by marriage fellowship. This you will say will satisfie all sides. But will it indeed? Is it certaine, all married people should have children? Is it not a very contingent effect? how can you reason from cause to effect rationally? Are not many married persons past having of children by each other? or naturally disabled from generation? what satisfaction is it to such persons, to tell them of an effect so unlikely, and naturally so unpossible? All will answer here, yea, but in the nature of the ordinance, it is such a cause tending by Gods appointment to such an effect: and *ex hypothesi*, supposing the object to bee qualified with that effect of legitimacy, *scil.* children actually begotten by marriage fellowship, then the effect is not contingent, but alwayes followeth. And all married persons may bee incouraged to their condition, in that the ordinance hath not influence alone upon the spouses in reference to their marriage-fellowship, but upon such children as God pleaseth to bestow upon married persons, for that both became lawfull, and not unlawfull. As much say I in this case. That a faithfull man in covenant with God and his Saints, hee by improvement of Gods word, &c. hath this certaine to him, and for his incouragement, whether hee stand in relation to a spouse onely, and have yet no children, yet hee hath a sanctified use of his spouse: or if God make his spouse fruitfull, hee hath a sanctified use of her, yet further in a reference to any child by her, to which hee stands in relation as a parent; That as another effect of the covenant improved, and of faith also therein, hee hath this priviledge of a Federall and Ecclesiasticall condition of his child,

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and this is a comfortable incouragement to all such persons, that there is such an influence of the word of God improved by faith, that as marriage-use is sanctified by it: so children begotten in marriage are Ecclesiastically and Federally holy; when the Apostle saith, All things are pure to the pure, *Tit.* 1. and every creature is sanctified by the word and prayer, 1 *Tim.* 4. hee doth not thereby weaken or falsifie the ground-worke from cause to effect, or weaken their comfort thence; because it may bee said, it is very contingent, yea impossible, that one beleever should have all things or creatures, &c. but it sufficeth *ex hypothesi*, what ever hee hath more or lesse, its pure to him: And if hee have any thing more, which he had not, that then it becomes actually pure to him, so in this case: Therefore the Apostle doth not reason thus, else you should have no children, but supposing you have children, it would follow they were else uncleane, but now they are holy.

Obj. 6. But hee speakes of an holinesse incident to an unbeleever, remaining an unbeleever, and therefore of a civill holinesse?

Ans. When the Apostle saith, every thing is sanctified by the word, &c. 1 *Tim.* 4. and *Tit.* 1. 15. All things are pure to the pure, will any say that hee speakes of a puritie meerly civill and naturall in reference unto the pure? say an Indian servant, yea say a beast, to whom this puritie is attributed, remaine Heathen or irrationall, in themselves, and are civilly pure onely to the unbeleeving, yet they are in a more peculiar and spirituall respect said to bee pure to the pure, else why is there put such a distinction between them therein, *Tit.* 1. 15? It is in a peculiar way and sense that the creatures 1 *Tim.* 4. and the Infidell spouse, 1 *Cor.* 7. are sanctified to the faithfull.

Obj. 7. Yea, but he speakes of an unbeleever, as a joynt cause of the childrens holinesse, therefore that is but civill holinesse or legitimacy.

Ans. Hee is a joynt cause of the child properly: but of the child thus priviledged, hee is not any proper cause, as an unbeleever, but as an unbeleever sanctified to his beleeving spouse.

3. *I. S.* hath some further expression tending to the same end, that the children are holy to use, as are other creatures to the Saints, and concludeth, that the holinesse of the parent, and child is the same in nature, *scil.* the holinesse of the creature, in a naturall, not in any spirituall respect. That is, they are made lawfull

lawfull to uſe, as before he ſpake when he ſhewed in what ſenſe the husband was ſanctified, *ſcil.* made lawfull to uſe, or as others ſay, as C. B. doth; That children in this Text are not holy, with any holineſſe diſtinct from Idolaters, as appeareth in the repetition of the word ſanctified, and that holineſſe, hee afterwards ſaith, it is civill holineſſe. Chap. 1. *Sect.* 4.

Anſ. Albeit this hath been in ſubſtance objected before, and anſwered, yet let me give a diſtinct anſwer to it.

1. Then, I deny that the ſame word uſed touching the parents, is repeated in mention of the children, if wee ſpeake Grammatically. Yea, but they are of the ſame roote, one the verbe, the other the noune. And what then? is there no difference in the uſe of the words? *non ſequitur. Aquinas* is right in that: touching the meaning of words ſaith hee, *non tam attendendum eſt, à quo, quam ad quid.* Wee muſt not ſo much heed the roote whence they are derived, as the uſe to which in common ſpeeches they are applied. Sanctified in, or to a perſon, is one thing, and holy is another. Afflictions, perſecutions, yea the falls of the Saints are ſanctified to them, but they are not holy. It's *Pauls* wont when intending that uſe of the word ſanctified either expreſly or implicitly, to mention to whoſe uſe the perſon or thing is ſanctified: As here, twice in this verſe, 1 ſanctified to the husband, and to the wife, ſo *Tit.* 1. 15. To the pure, all things are pure, and 1 *Tim.* 4. 4, 5. mentioning prayer, he noteth out Gods ſuppliants, &c. to whom the creatures are ſanctified. But here is no mention to whoſe uſe the children are holy: yea in that holy for civill uſe, they are holy to the infidel parent as well as to the beleever, he may make a lawfull uſe of his child: yet being unbeleeving, the child is not ſanctified to his uſe, as *Tit.* 1. 15. ſheweth.

2. Suppoſe it of an holy or ſanctified uſe of the children ſtrictly taken, as incommunicable to others then to Saints for uſe: yet why rather your children holy, then others, then other Pagans children? ſince to the members of *Corinth*, the Pagan Cities children might be ſaid holy for uſe, and they might make a holy uſe of them many wayes in prayer, &c. Yea, why not inſtancing as well as any other creature, as holy, thus, as well as the children of the members of *Corinth* Church?

Obj. It was more ſuitable to inſtance in children, being to prove, that the Infidell parents were thus ſanctified in their beleeving parents.

Anſ.

Chap. 1. Sect. 5.

Anſ. Yea, but if that bee the queſtion, it is not one particular inſtance like it would prove the ſame: unleſſe an induction of more particulars: that the husband is thus ſanctified: for ſo are the children, ſo are ſuch and ſuch things, &c. therefore ſo is the Infidell husband, or wife to the beleeving party.

SECT. V.

HAving thus removed and cleared ſuch miſtakes in the expounding this Text, we come now to what I conceive to take up the full meaning of what is ſaid of theſe children of the body of the *Corinthian*-Church-members, that they are holy. Some take it of Federall holineſſe, ſome of Eccleſiaſticall and Church-holineſſe: I would exclude neither: It being ſpoken of the children of parents in ſuch ſort in the Covenant of Grace, as it is inveſted with Church-Covenant alſo, explicit or implicite, and in the ſame reſpect the children are Federally holy, as the Covenant of Grace is cloathed with Church-Covenant in a Politicall viſible Church-way.

And thus I conceive of the Apoſtles inference and argument [elſe your children were uncleane, but now they are holy] *Scilicet*, That unleſſe your Intereſt in the Covenant of Grace, which you hold forth, and your faith therein, which you in a Church-way profeſſe, have ſo much influence upon your yokefellowes, as to ſanctifie them in, and to, your conjugall uſe: But that there be invaliditie and privation of influence thereof, in that your conjugall relation; then muſt you be as well to ſeeke of any validitie thereof, in another relation alſo: *ſcil.* in your parentall relation to your children: even there alſo, ſhall the covenant, and faith have no influence unto ſuch an effect of holineſſe of your children. If they produce not ſuch an effect in the former, by which yet the Infidell partie have no perſonall priviledge, how will they produce the later, by which children have according to you an unqueſtioned perſonall priviledge, that they are holy? hee that will queſtion, or caſt off the force of ſuch inſtruments influences in one thing, hee by the ſame diſtemper, will caſt the ſame off in another. Yea, if it be groundedly and really for that the Covenant of Grace which beleevers lay hold of together with their faith therein, have no efficacy in one condition, or relation, it is as well true in another, only reſerving the diverſitie of influences, as diverſly elicited or expreſſed. If they are not effectuall to produce ſomething peculiar to

beleevers

beleevers in a conjugall relation differing from all Pagan ſpouſes, they will neither produce any thing peculiar to them in a parentall relation to their children. But as your ſpouſes ſhall bee to you as all other pagan ſpouſes, in common to each other: meerely lawfull to uſe, ſo your children, with, and to you ſhall be in your parentall relation, but as pagan children are uncleane or profane, which to all were abſurd: But now, rather they are holy; namely, Federally, and not as other Pagans children, profane. Now, when I mention in this expoſition the Covenant, as in part having ſome influence in both relations, as well as faith, I doe it, as not daring to ſever faith from the word of faith, which even giveth ſtrength to faith it ſelfe: And beſides, God having made a Covenant with *Abraham*, and with his ſpirituall ſeed in their Generations, as well as with the Jewes: And that in ſuch ſort alſo, as with reſpect to Church eſtate, and as inveſted with Church-Covenant, hence it is, that the [meere] Infidelitie of a Pagan ſpouſe abiding Pagan when the other comes to the faith, ſhall not hinder the courſe and force of Gods Covenant to In-Churched beleevers ſeed, witneſſe the example both of the ſon of *Moſes*, *Exod.* 4. 24. &c. and of *Eunice*, *Act.* 16. 1, 2, 3. even many perſonall ſinnes of the Saints hinder it not, much leſſe doe other perſonall ſinnes evacuate the ſame. Chap. 1. *Sect.* 5.

Hence, ſo long as this Covenant-Intereſt holdeth in force, that either it be not rejected by the parents, as it was by thoſe Jewes *Rom.* 11. 20. or that they be not juſtly, for covenant breaches diſpoyled of Church benefit by it by ſome Church-cenſure, ſo long the covenant is Eccleſiaſtically of force to the childrens federall & Church-eſtate. So in the caſe of thoſe Idolatrous Church-members, being not diſcovenanted, and diſcharged by Gods hand, or by Eccleſiaſticall authoritie, their children were federall, and Church-ſeed, the Churches children borne by her unto God, *Ezek.* 16. 8. 20, 21, 23. compared. That holy Covenant produceth that reſpect of holy perſons, *Dan.* 8. 24. compared with 11. 28. 30. 32. Hence the Covenant and Church-eſtate of Covenant and In-churched parents, is firſtly the parents priviledge, and ſo to bee conſidered. Hence alſo I conclude then that the little ones of viſible beleeving and In-churched parents, ſuch as theſe mentioned in the Text were, 1 *Cor.* 1. 1, 2. with 1. and 14. they are Federally and Eccleſiaſtically holy. In this ſenſe the word holy is frequently uſed, yea, of many perſons, which were neither inherently holy, nor

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imputatively holy in a ſtrict ſenſe, no nor ſo much outwardly holy in point of lively expreſſions of perſonall holineſſe, yet are called holy, *ſcil.* Eccleſiaſtically, and in externall reſpect to the Covenant, and that not a Covenant of workes, for that calleth no ſinners holy, nor by any meere ceremoniall holineſſe, but by vertue of *Abrahams* Covenant, *Gen.* 17. 7. with *Ezra* 9. 2. They are called the holy ſeed, and the ſame phraſe in the ſame Covenant and Church reſpect, is in Scripture frequently uſed, with reſpect to ſuch Infants, the holy people deſtroyed by *Antiochus*, *Dan.* 8. 24. were the Jewiſh children as well as growne perſons. The children were a part, and a ſpeciall part, of that choſen, beloved, and people redeemed from *Egypt*, which were called holy. Hence both *Deut.* 14. 2. and 26. 18, 19. and 28. 2. 9. ſpeaking of the whole people as holy: it is in the phraſes, thou, thee, loved and eſtabliſhed. Thee, that thou mayſt bee an holy people, &c. Adoption belongeth to the little ones as did the promiſes, as well as to the reſt of *Pauls* kindred, *Rom.* 9. 4. They were children of the Church, and borne to God, as husband to the Covenant Church, *Ezek.* 16. 8. 20, 21. 23. compared with *Jer.* 2. 2. & 3. 1. and *Eſa.* 54. 4, 5. nor was this as I intimated a ceremoniall matter, no more then either *Abrahams* Covenant was with ſome which oppoſe us confeſſe did belong in ſpeciall ſort to the Jewes, and that Covenant was the very Covenant of Grace, and therefore that did by this grant in ſpeciall wiſe belong to them, nor was it more ceremoniall, then was that, *Deut.* 30. 6. 11, 12, 13, 14. which the Apoſtle maketh the very doctrine of faith, which they preached, as by comparing that with *Rom.* 10. 6, 7, 8. wee ſhall God willing declare. This was not as the ceremonies againſt them, but for the good of them and theirs, and avowed by the Apoſtles after Chriſts aſcenſion, *Act.* 2. 38, 39. of which afterwards. And as 1 *Pet.* 2. 9. which Interpreters agree relateth to *Exod.* 19. 6. ſpoken of them not as an inviſible Church, but viſible, ſuch as had officers over them, which the inviſible Church, as ſuch hath not. For ſuppoſing a company with Church-officers, they are now not an inviſible but viſible *Cætus*, ſee, 1 *Pet.* 5. 1, 2, 3. and 4. 10, 11. hee calleth them elected; ſuch they were to the judgement of charitie and in reſpect of viſibilities ſo that viſible Church of *Babylon*, hee calleth it elected, 1 *Pet.* 5. 13. yet were there in that viſible Church as in others, ſome tares, and veſſels of diſhonour. Some things mentioned in *Peter*, of their obedience

dience, exercise of faith, &c. are not actually appliable to Infants, yet that hinders not, but that Infants are intended, in that In-churched part of the 10. Tribes, as *Calvin* and *Ames* thinke, in reference to *James* 1. 1. and *Hos.* 1. 10. or in that In-churched part of the Gentiles, as *Oecumenius*, *Aretius*, &c. thinke, since in *Exod.* 19. 6. to which this place is to bee referred, this condition of that Covenant-priviledge, *scil.* Actually and personally to keepe Gods Covenant and to obey his voyce indeed, *Exod.* 19. 5. was applyable onely to the growne part, yet the Infant part were in that account of an holy people, &c. and as much may bee conceived of 1 *Pet.* 2. 9. Chap. 1. Sect. 6.

SECT. VI.

AGainst what is usually brought from 1 *Cor.* 7. 14. That is objected, that children of parents, not sanctified by faith, in their matrimoniall fellowship, as *Pharez* and *Zarah* of *Judah* and *Thamar*, *Jephah* of *Gilead*, and many others, were within the Covenant both of saving grace, and Church-priviledge. Therefore faith sanctifying of the use of the marriage bed, is not such a cause of sanctifying of the children Federally and Ecclesiastically, so as that unlesse that bee, the children are uncleane in that respect.

Ans. This objection may seeme to make a faire flourish against such as give the Apostles meaning, as onely such. But mee it hurts not, who make the maine spring of the holinesse of the children, not to be the sanctifying of the unbeleeving yoke-fellow to the beleeving, but the grace of the Covenant to the beleever, and his seed; even the sanctification of the beleeving yoke-fellow springeth from the grace of the Covenant, sanctifying beleevers seed, by vertue whereof, the infidelitie of the yoke-fellow, becomes no overpowering let thereunto, and so in part by vertue of that Covenant, as well as faith in it, such a yoke-fellow is sanctified so farre forth, nor is the Apostles influence from the cause to the effect of that communion, but rather from a like effect of the Covenant and faith in another relation of a beleever, as a parent to children, unto that in that relation of an yoke-fellow: that if the influence of the Covenant and faith bee wholly denyed in the one, it may well bee wholly denyed in the other, and that hee makes account was an absurditie in the sight of all.

Concerning the assertion, that Bastards were Interested in the Covenant of saving grace, I will not now dispute it, but reason

Chap. 1. Sect. 6.

ex suppositis. That Covenant interest of those bastard-Infants, it was not from the parents faith sanctifying of that communion: Whence was it? It could not be from any actuall faith of the babe, they had it not; it was surely from the force of *Abrahams* Covenant, at least as invested with Church-Covenant, from which the parents being not cut off by Gods hand, nor cast out by the Churches power; their Covenant relation still stood so far in force, that is, they were interessed externally therein and so their seed with them: and thus *in foro Ecclesiæ*, the force of the Covenant took off even that impediment according to that position of the objectors; and how much more doth the same force of the Covenant take off any impediment of a Pagan parents infidelitie, in the Texts case of lawfull conjugall fellowship, so that such children of a Gentile *Corinthian* Church-members, have an interest at least externall in the saving Covenant of Grace and Church-priviledge.

Obj. Whether the parents beleeve or not, the children may bee in the Covenant, and regenerate, therefore that's no cause thereof.

Ans. Wee speake not of the inherent holinesse of the child, as regenerate, that is, immediatly from God, but of holinesse Federall and Ecclesiasticall, which may bee applyable to persons unregenerate, as *Psal.* 50.5. 16.17. Of which more afterwards. The parents visibly beleeving and Inchurched, are instrumentall causes of that holinesse of their children, yea whether beleevers in veritie, or onely visibilitie. It sufficeth thereunto, nor are little ones thus in Covenant with God and his Church, without either the visibilitie of faith in the parents past or present: personall holinesse consisteth not with living in knowne sinnes, but Federall holinesse may, *Ezek.* 16.

Obj. The Text is a reason of the question, which was not about Federall holinesse, but living together.

Ans. The former part of the Text is a reason of that, and none pleades for the Infidell spouses Federall holinesse, but the latter part is a confirmation of that reason from another ground. And Mr. *B.* knoweth in proofe of conclusions, we take divers mediums.

Obj. Yea, but if the child bee Federally holy, then the Infidell wife is holy, with covenant sanctification?

Ans. It followeth not. The word sanctified in and to another, and being holy, differ and signifie different things, as before said.

Obj. If Federally holy, then *Abrahams* seed, and then they have faith, *Gal.* 3.

Ans.

Anſ. Wee ſhall in due place I hope prove, that they are *Abrahams* ſeed without actuall perſonall faith of their owne, and ſo as *Abrahams* ſeed federally holy. Chap. 2. *Sect.* 1.

Obj. The Apoſtle ſpeakes of an outward holineſſe common to reprobates alſo, *Heb.* 9. 15. and not of holineſſe knowne to the Church, for which perſons ought to bee baptized, and it's either inward holineſſe which the Church deales not with, or outward, of which Baptiſme is not a ſigne.

Anſ. Outward holineſſe, *ſcil.* that which is viſible to the Church, is ſeal'd in Baptiſme. The Church deales not with inward holineſſe, therefore with outward, unleſſe there is an holineſſe which is neither inviſible nor viſible, *Hebr.* 9. is of Ceremoniall holineſſe; This of Federall and Church-holineſſe, knowne to the Church, and holineſſe viſible or knowne to the Church is common to Reprobates, unleſſe any will ſay the Churches judgement erres not, and confound viſibilitie, and infallibilitie.

CHAP. II. Sect. I.

Touching the Explication of Act. 1. 38, 39.

ANother Scripture confirming the Doctrine of Federall holineſſe of children of In-churched parents, as approved and held forth by the Apoſtles, is that *Act.* 2. 38, 39 where *Peter* directing his ſpeech chiefly to the Jewes, *verſ.* 22. and 36. ſaith, the promiſe is to you and to your children: not, was to you, &c. as intending any legall bleſſing, but, a promiſe then in force after Chriſts aſcenſion, to effect ſome chiefe promiſed bleſſing; [ἐπαγγελία] uſed to ſignifie the free promiſe, or Covenant of Grace, to which they had viſible right.

SECT. II.

"THe promiſe here *I.S.* conceiveth to bee meant onely of the "Meſſiah which was the promiſe to be ſent; and by children, "to be meant allegoricall children, which others inlarging, ex- "preſſe theſe two wayes. 1. That the promiſe made unto *Abra-* "*ham*, was then fulfilled, *Act.* 2. in ſending Chriſt to them, and to "their children, and to all that are afarre off; namely, thoſe of the

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" dispersion, as many as the Lord our God shall call, that they
" may bee turned from their iniquitie, and bee baptized into his
" name, for the remission of their sinnes. Secondly, supposing
" the promise to bee of a saving grace, of Christ sent, of the out-
" ward ordinance of baptisme, of the extraordinary gifts of the
" holy Ghost, &c. It is none of these wayes true, but with that
" limitation, *scil.* If they repent: For neither God promised sa-
" ving grace, nor outward ordinances, nor extraordinary gifts,
" nor sent Christ to them, their children, or all that were afarre
" off, without calling them, and every of them. *Hen. Den* spea-
" keth to like purpose as this second particular hath first, the
" promise is to you upon calling; to them that are afarre of upon
" calling; and so to their children upon calling, and no other-
" wise; of which hee gave a reason before, that by the promise to
" the children, was not meant the seed after the flesh, the Copie
" of beleevers being not larger then that of *Abraham* was in respect
" of the eternall Covenant, which belonged not to his seed after
" the flesh, but after the spirit, which hee expounds to bee such as
" *Mark.* 3. 32. and *Mark.* 16. 16. *scil.* that obey the words of Christ
" that beleeve and are baptized. To like purpose *A. R. in his se-*
" cond part hath the same, *scil.* that the promise is equally made
" to them and to their children, and to them that are afarre off.
" But those that are afarre off, are not in the Covenant by the pro-
" mise, untill they beleeve; therefore, neither those children;
" which hee further confirmeth, that if then they were in Cove-
" nant, then had they been also of the Church of the Gospel:
" But that they were not of: For it's said afterwards, *vers.* 41.
" that they were added to the Church, as many as beleeved, and
" therefore were not of it before. *C. B.* hath divers sences of it.
" Expounding children to bee men, by *Mark.* 10. 44. *John* 8. 39.
" *Gal.* 4. 19. But the meaning hee makes to be no other promise,
" then of remission of sinnes, as the onely salve of guiltie consci-
" ences, hee maketh it not as others, to bee the promise of the
" Messiah, nor as *A. R.*, &c. in his booke expoundeth the promise
" it selfe to be meant of that promise cited by *Peter*, as then fulfil-
" led, which is mentioned, *Joel* 2. *scil.* of the gifts of the holy Ghost.
" But *C. B.* maketh it not a promise, but a proffer of a promise, to
" persons not actually converted, *vers.* 37, 38, 39, 40. And if there
" were any promise, yet being of remission of sinnes, it was not
" to their children, since many godly persons children prove wick-
ed,

" ed, and ſo God muſt either fall from his promiſe, or they from Cha p. 2.
" Grace. And that this promiſe was no more to them that were Sect. 3.
" pricked in their hearts then to thoſe afarre off, (whether from
" them as Gentiles, or from the promiſe as unregenerate perſons)
" even as many as the Lord our God ſhall call. And in this parti-
cular Mr. *B.* jumpeth with ſome others mentioned: as hee did in
that, that this was ſpoken to comfort guiltie conſciences caſt down, Matth. 27.
as well in regard of that bloody wiſh againſt their children, as in 25.
reſpect of other bloody acts againſt Chriſt. In theſe different ap-
prehenſions it's hard to reconcile perſons, either to others of their
judgement, or elſe to themſelves.

SECT. III.

COme wee then to the firſt opinion, touching the words. Firſt, the promiſe is to you, that is, it is fulfilled to you, accordingly as made to *Abraham*, for ſending of Chriſt. &c. here wants Scripture proofe, to make this ſenſe of the promiſe is to you, (*i.e.*) is fulfilled to you, nor yet doth that in *Act.* 3. 25, 26. yee are the children of the promiſe, &c. prove this ſenſe. Secondly, it is ſending of Chriſt, or of Chriſt ſent. But let it bee conſidered. 1. That the Apoſtle doth not ſay, the promiſe was to you, as in reference to the time of making it to the fathers, with reſpect unto them, or in reference to Chriſt, who was not now to come, but already come, as the Apoſtle proveth, from *ver.* 3. to 37. nor is it the uſe of the Scripture, when mentioning promiſes as fulfilled, to expreſſe it thus in the preſent tenſe: the promiſe is to you, or to ſuch and ſuch, but rather to annex ſome expreſſion that way, which evinceth the ſame, for which let *Rom.* 15. 8. 1 *Joh.* 2. 25. *Eph.* 3. 6. *Neh.* 9. 8, 23. 2 *Chron.* 6. 15. 1 *King.* 8. 56. *Act.* 2. 16, 17, 33. and 13. 32, 33. *Joſh.* 21. 45. and 23. 14. *Matth.* 1. 22, 23. and 21. 4. *Luk.* 1. 54, 55, 68, 69. and *Pſal.* 111. 9. *Rom.* 11. 26, 27. be conſidered. 2. They knew already to their coſt, that Chriſt indeed was ſent amongſt them, and to bee that Jeſus or Saviour of his people from their ſinnes, *Act.* 22. 36, 37. compared with *Matth.* 1. 21. And this was cold comfort to them, to tell them of that which wounded them, unleſſe there bee withall ſome promiſe annexed, and ſuppoſed in his being come. The promiſe meerely of Chriſts comming could not comfort them, unleſſe alſo in and by Chriſt come in the fleſh, there bee ſome promiſe made to them, touching the removall of thoſe burdens of guilt which lay upon them. 3. The bleſſing principally propounded to them, for their reviving, healing, ſuccour, and

ſupport,

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support, it was not Christs sending, nor his being sent, but remission of sinnes, *vers.* 38. wherefore unlesse the Apostle argue impertinently, this may not be excluded, but must bee one principall thing intended. 4. It is that promise to which Baptisme the seale is annexed, now the seale is ever to the Covenant, which is not barely to Christs being sent in the flesh, but to the benefits contained in promises by his comming. The third thing they say, it is to those of the disperſion, those of the ten Tribes, as others have expressed it, and why not also of the Gentiles as well? since spoken indefinitely of all that were afarre of; which the Scripture expresly applyeth to the Gentiles, *Ephes.* 2. 11, 12. Suppose those other Jewes were as the Gentiles, not a people actually in Covenant with God, so much as externally, as being long divorced from God, and his Covenant, and Church-liberties, yet the Gentiles in the maine of their outlawry condition, were as one with them. Yea, but the conversion of the Gentiles was not yet revealed, till *Act.* 10. in that vision. What? had not Christ before this Sermon of *Peters* declared his mind to all his Apostles touching the discipling, and In-churching of the Gentiles? onely they knew not whether it might be by joyning them first by way of addition, as proselytes to the Jewes, rather then by gathering them into other distinct Churches. 4. It's affirmed, that this promised sending of Christ was to them, their children, and those afarre off, as many as our God should call, that they may bee turned from their iniquitie, and bee baptized for remission of sinnes, and yet also that the promise, what ever it bee supposed to bee, was to them all, with that limitation, that they repent, or that they be called. What? is it to as many as the Lord shall call, or convert or cause to repent? and yet is it, that they may bee turned from their iniquitie? is it to persons called, and yet also to uncalled persons? is it to them, that they may bee called, yet the persons to whom the promise is, are as many as are supposed to bee called? how can these two bee right? yea it's said, it is to them all, upon condition that they be called, and yet also, that it is to them, that they may be called. Why, if it be to them, that by Christ they may bee called, then is that promise to persons as yet uncalled, and their calling is an effect following their interest in that promise as a cause, and not preceding their interest in the promise as a condition. As touching this, whether the sole condition of this being of the promise to them, &c. we shall examine that anon, God willing.

SECT.

SECT. IV.

AS for *Hen. Den's* expoſition, of children, here not to be thoſe after the fleſh, but ſpirit, even beleevers, I cannot ſee how it's pertinent to the cauſe propounded touching the children mentioned, *Act* 2. hee doth not intend it thus, your children, (*i.e.*) *Abrahams* children: for *Abraham* is conſidered rather by him as a pattern, having the precedentiall copy of the Covenant mentioned. And it had been incongruous to have ſaid; It is to your children, that is, to *Abrahams* children: *Abrahams* children, were not all their children, nor were their children alone all the children which *Abraham* had: and beſides *Hen. Den* confeſſeth it is to comfort them concerning their owne children, againſt whom they had wiſhed that curſe, *Matth.* 27. 25. now taking it then of their children, how will *Hen. Den.* make theſe Jewes, whom hee cannot but eye at this preſent, when theſe words, *Act.* 2. 39. were applyed to them, to bee ſuch ſpirituall fathers to any children of theirs, or ſuſtaine the relation of ſuch fathers at that inſtant unto ſuch children; themſelves not being yet ſuch *relates*, as beleeving fathers, nor having ſuch *correlata*, as children after the ſpirit? nor was *Abrahams* charter leſſe then what here avowed by the Apoſtle, *ſcil.* that the promiſe even of remiſſion of ſinnes, did belong to the Jewes, and to their children in reſpect of externall right and adminiſtration, and no more is pleaded for: and ſo much is to Gentile beleevers in their generations; of which more elſewhere. Nor will *C. B's* expoſition of children hold, as if here taken for men, becauſe in ſome other Scriptures ſo uſed; he ſaith, that to the farther ſcruple of the Jewes, about their wiſh, of Chriſts blood on their children, *Peter* anſwereth, The promiſe is to you and to your children: What were their children growne to bee men in two moneths ſpace, ſince they made that curſed wiſh? Or had they no children but ſuch as were men growne? or if they had, did they intend that curſe of blood to bee on their growne children, and not as well on their babes? on their children indefinitely? To like purpoſe is *A. R's* conceit, that by children are meant their grown children, according to that in *Joel*, your ſonnes and your daughters: but as hath been intimated, this plaiſter is too narrow for their wounds riſing from the guilt of blood wiſhed upon all their children, including, and not excluding their babes. Nor will the conceit of *I. S.* and ſome others hold: that by children are meant

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allegorically such as imitate, and walke in their foot steps of faith and repentance, &c. for which end Scriptures are urged, where fathers are taken for such as are patternes to others, and children for such as imitate them.

But 1. Is it the use of Scriptures to propound comforts to such kind of persons by allegories?

2. If it bee supposed, that the naturall children are excluded, and onely allegoricall children understood, there needed no such circumlocution. But it might have been plainly thus, The promise is to you, and to your children, even to such as are afarre off, as many as God shall call: whereas hee speaketh distinctly of all three; it is to you, and to your children, and to such as are afarre off, as many as God shall call.

3. These convinced Jewes at present could not bee such fatherly precedents to others that should bee called to follow their instant faith, and repentance, which as yet they acted not, nor doth *Peter* say, the promise is or belongs to you, for you have repented, and consequently beleeved; for that is rather mentioned, as exerted, after many words besides, *ver.* 40, 41. But repent and bee baptized, *de futuro*, for the promise in *præsenti* is to you, *scil.* in respect of externall right.

4. It would rather have discouraged then incouraged; stumbled, then satisfied them, for *Peter* thus to bid them to their losse. All the Jewes, as visibly in Covenant with God, were in some sence fathers to the Gentile Church-members, 1 *Cor.* 10. 1, 2, 3, 4. All our fathers, *scil.* of you of this Church of *Corinth* and of mee *Paul*, and yet withall these were fathers too, from *Abrahams* time downward, to conveigh *Abrahams* covenant, and its priviledges to their owne naturall seed, *Rom.* 9. 1, 2, 3, 4, 5. *Deut.* 29. 1. 14, 15. 29. and 30. 6.

SECT. V.

NOr will *C. B's* apprehension of the phrase, the promise is to you, &c. (*i. e.*) not the promise but the proffer of the promise, hold consonant to himselfe, or to the truth, for hee grants that promise to bee to those that were prickt in heart, but no more then to them afar off, &c. as many as God shall call; nor know I what Scripture hee builds upon for such an exposition of the phrase [the promise is to you] when it is offered to you. Albeit others speake as much in effect, when they say, the promise made to *Abraham* of sending Christ, and now fulfilled, is to them. But deale

deale ingenuously, is that all which in *Act.* 3. 25. 26. is understood, by that, [yee are the children of the Covenant made with the fathers, &c.] (*i.e.*) God hath fulfilled the promise made to the fathers, concerning Christs comming, whom now hee offereth to you? Why are the Jewes onely such children, and not the Gentiles, all kindreds as well, albeit Christ was first sent to them? For *vers.* 25. all kindreds of the earth are mentioned, as those that should bee blessed in *Abrahams* seed. Yea, doe not such as so speak, affirme before, that this promise of sending Christ, was to them, their children, and those afarre off? which notion *Paul*, *Ephes.* 2. 11, 12. applies to the Gentiles. They are the children of the Prophets, *Act.* 3. and hee doth not say thus, and of the fathers, with whom the Covenant is made, as if it were meant in respect of bare naturall relation, but, and of the Covenant made with the fathers, to shew, that it's meant of Church, and federall interest in them, as Covenant fathers, and dispensers: yea, to shew, that the Covenant was as seed, by vertue whereof, they considered as federally and ecclesiastically priviledged, did spring. I had thought that these parallel phrases, that [children of the Covenant] of grace, mentioned, *Act.* 3. 25. and [children of the promise] *Gal.* 4. 28. was not meerely applyed to either Jewes or Galatians, because Christ according to the promise of God to *Abraham*, &c. came into the world; that blessing might bee offered to them, through him the promised seed. But because they had a visible interest in the promise of blessing by him, and therefore both Jewes and Galatians were so stiled; sure I am, *Pauls* phrase of the Jewes, *Rom.* 9. 4. To whom belongs the adoption and the promises, comprehending *Gen.* 17. 7. *Jer.* 31. 33, 34. holdeth forth no bare offer thereof, but at least an externall interest therein. And *C. B.* who maketh the promise to bee the offer of it to them, their children and those afar off, as many as the Lord shall call, will not easily reconcile himselfe to others of his mind, denying that the Scripture hath to doe with children that way, in that they understand not. And how then is the offer of the promise at present [the promise is] to your children] unto those children, many of which were but Infants? Besides, those afarre off from them, as were the Gentiles, how was the promise to them then in the offer thereof, when as yet it was not offered to them, untill afterwards, that the Jews came to reject the same, *Act.* 13. 46, 47. unlesse in respect of some few sprinklings and first fruits, which yet was after this also, *Act.* 8. 10. Or, if he Chap. 2. Sect. 5.

Chap. 2. Sect. 6.

doe ſtretch it to the future, with others, *ſcil.* that it is to them upon that limitation that they be called, namely effectually; ſurely he will not ſay, that the promiſe, *i.e.* the meere offer thereof is to beleevers. Now, to come to that wherein *A. R.* and *Hen. Den*, and others doe center, *ſcil.* That it was no otherwiſe to the Jewes, then to thoſe afar off, and ſo, and no otherwiſe to their children, or (as *A. R.* phraſeth it) it was equally to all three ſorts, *ſcil.* when they beleeve, then they are in the Covenant, &c. But why are all made equall herein? *Act.* 3. 25, 26. even as it is expounded by our oppoſites, will give the Jewes the prioritie, the Text is expreſſe, and to you firſt, &c. all are not then equall therein. The Gentiles come not in, but by occaſion of the Jewes caſting out, and then they conſidered as in Olive or Church-eſtate, partake of no other Church fatneſſe, for ſubſtance, then did their predeceſſors the Jewes, *Rom.* 11. 12. 15. 17. no other kingdome for the nature of it, and in the eſſentialls of the externall right, and adminiſtration of the royall Covenant to the Gentile ſucceſſor, then was to the Jewiſh predeceſſor, *Matth.* 8. 11. 12. and 21. 43. In a ſenſe then, the Jewes are preferred and not made equall, albeit in another reſpect of eſſentiall ſameneſſe of Covenant priviledges, wee have now proved and yeelded them to bee equall, yet ſo, as it maketh againſt *A. R.* and others, more of which anon.

SECT. VI.

BUt *A. R.* I ſuppoſe forgets himſelfe, when he maketh the ſole condition of the promiſe, to bee equally to Jew and Gentile, *ſcil.* beleeving, meaning ſaving-beleeving. For hee expounds this Text, Act. 2. 38, 39. to bee the promiſe mentioned in *Joel* 2. of powring out the extraordinary gifts of the ſpirit upon them. Now doth *A. R.* ſuppoſe the ſame reaſon of pouring out ſuch gifts on the Gentiles to bee called to the worlds end, as was in thoſe firſt times of planting the Goſpell? or would hee have all beleevers now expect ſuch extraordinary gifts, as having according to his expoſition, this place and promiſe for it? I ſuppoſe not, why then doth hee make them all equall? And if effectuall calling bee the onely condition of obtaining theſe promiſed gifts, thoſe that caſt out devills in Chriſts name, &c. might have had ſomething more to ſay they plead, *Matth.* 7. 31. But why doth any ſpeake ſo excluſively, when expreſſe mention is made of remiſſion of ſinnes, Act. 2. 38. in confirmation alſo whereof, the promiſe

is

is partly occaſioned, *verſ.* 39. And for further diſcovery of this miſtaken expoſition, let it bee conſidered. 1 That the very confeſſed occaſion of this here ſpoken to theſe heart-pierced Jewes, was the guilt of hainous ſinnes, and of that curſed wiſh, *Matth.* 27. 25. They were not troubled for want of ſuch extraordinary gifts, and to tell them of ſuch gifts, was both impertinent and unſatisfactory, and it could miniſter but little comfort to ſin-ſick ſoules, to promiſe them ſuch gifts, which they might have, and yet die in their ſinnes, *Matth.* 7. 23. 2 As the maine thing propounded, *Act.* 2. *ſcil.* of remiſſion of ſinnes, is not ſo much as named, *Joel* 2. ſo neither is that in *Joel* ſet downe in this order, I will poure out my ſpirit upon you, and upon your children; or thus, you and your ſonnes and daughters (onely) ſhall propheſie. 3 The ſubjects inſtanced in *Joel* 2. are not reducible to the notions, as here mentioned, [you and your children] your ſonnes and daughters might fall under the notion of you and your children, but not your old men and ſervants. It were abſurd to explaine your children, that is, your old men, as if they were theſe hearers children. And thus much to that wherein *A. R.* is ſingular. Chap. 2 Sect. 7.

SECT. VII.

AS for that wherein hee joyneth with the reſt, that the children are put in the ſame skale with thoſe afar off, &c. The promiſe is to them all upon condition of effectuall calling: True it is, that the phraſe, The promiſe (is) to you, and (is) to your children, and (is) to thoſe afarre off, &c. is the ſame; but *non ſequitur*, that *ergo* it is to them all alike, and in the ſame ſenſe. It is at preſent to them all, that is evident by the word *eſt* in the preſent tenſe, but not alike to all. The notion of the other as perſons afarre off, intimateth that theſe Jewes and their children were not all accounted afarre off too, *ſcil.* ſtrangers from actuall externall intereſts in the Covenants of promiſe and commonwealth of *Iſrael*, or the viſible politicall Church, *Epheſ.* 2. 11, 12, 13. but rather nigh in that ſenſe, and yet the promiſe is to them afar off intentionally and *quoad deum*, even whilſt afarre off and uncalled; but to the other the Jewes and their children, the promiſe is to them actually, and *quoad hominem*. To all *Pauls* kindred, Infants or elder Jewes, belonged the adoption and the promiſes indefinitely, *Rom.* 9. 1, 2, 3, 4. nor is it unuſuall in Scripture to expreſſe covenant grace,

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made over as in preſent, to divers perſons, ſome whereof are future and to come, others are in preſent exiſtence and view, *Deut.* 29. 14, 15. neither with you doe I make this Covenant, but with him which ſtandeth here this day, *ſcil.* the Jew and Proſelyte, and the little ones preſent, and with him, that is not here this day, *ſcil.* with the perſons unborne, comming of you, or of the Proſelyte. The phraſe is alike to them, which were actually exiſtent in Church eſtate and humane being, and to others which were not ſo, with both doe I (at preſent) make my Covenant, &c. In the one it is verified actually, and *quoad homines*, in the other intentionally, and *quoad deum*. And this promiſe here mentioned, *Act.* 2. 38, 39. containing in it remiſſion of ſinnes, and ſo the righteouſneſſe of faith, on which faith pitcheth, *Rom.* 4. 7, 8. with 11. what was it other, then that which by circumciſion was viſibly ſealed unto them and their children, by Gods owne appointment? Circumciſion being in the Sacramentall nature of it, a viſible ſeale of the righteouſneſſe of faith it ſelfe, and not meerely in a perſonall reſpect to *Abraham*, as applyed by his faith to his juſtification. And albeit beleevers came with *Abraham* to have the ſaving experience of it, *Rom.* 4. 7, 8. 11, 12. yet to the reſt, Circumciſion was a Covenant, or a Sacramentall ſigne or ſeale of Gods Covenant, *Act.* 7. *Gen.* 17. even of that his Covenant mentioned, *verſ.* 7. I will bee a God to thee and thy ſeed, which containeth that promiſe of juſtification, *Jer.* 31. 33, 34. Nor will it ſuffice to ſay, that Covenant was a mixt Covenant. It held forth temporall things indeed, but by vertue of a Covenant of Grace, *Pſal.* 111. 5. as doth the promiſe now, 1 *Tim.* 4. 8. but it holds forth alſo ſpirituall things in the externall right and adminiſtration thereof as to all, albeit in the internall operation, as to ſome. The promiſes are to them all, *Rom.* 9. 4. *ſci.* in the former ſenſe, and yet *ver.* 8. ſome onely are the children of the promiſe, and the choyce ſeed in that generall Covenant, *ſcil.* in reſpect of the ſaving efficacy of the Covenant upon them, *verſ.* 6. And the ſame diſtinction is now held out in ſuch ſort, amongſt perſons in Church-eſtate: unleſſe any will ſay, that there are none in the Covenant, as well as in Chriſt the Vine, *John* 15. 2. externally onely, which I ſuppoſe will not bee affirmed. And in this ſenſe *Peter* ſpeaking to theſe Jewes before they had actually repented or beleeved, *verſ.* 38. with 40, 41. ſaith, the promiſe of remiſſion of ſinnes is, or belongeth to you, *ſcil.* in the externall right and adminiſtration of it, the Apoſtle calls upon them to repent,

pent, and be baptized, not becauſe then the promiſe ſhould be theirs, but becauſe the promiſe was theirs already, in the ſenſe mentioned, repent and bee baptized: for the promiſe is to you, or belongs to you: as *Rom.* 9.4. hath it. Both baptizing and repenting are joyned as duties unto which, upon this Covenant ground they are called, and not as conditions of their comming by externall right in the promiſe, none will ſay of the one branch, that bee baptized was a condition propounded by *Peter* to them of their comming to right in the promiſe; ſince baptiſme as a Covenant Seale, preſuppoſeth a Covenant-right; yet is the dutie of being baptized, as well as of repenting, alike urged on the ſame ground upon the Jewes. Yea but *Peter* having exhorted them to repent, &c. would not have baptized them, unleſſe they had repented: therefore it was not their Covenant-right, which hee looked at. Admit he would not, yet that doth not make voyd, either their Covenant, or Church-right thereto: becauſe being adult-members under offence, and admoniſhed thereof by *Peter*: they might for their obſtinacy againſt ſuch an admonition notwithſtanding Church, or Covenant-right, have been debarred that ſeale. If one of our members be under offence, and the Elders admoniſh him to repent thereof, and hee doth not, hee is debarred the ſeale of the Lords Supper, and his children of Baptiſme the while; not that hee is not a Church-member, and ſo hath Church-right as well as covenant-right thereto; but in that this intervening obſtinacy doth ſuſpend his [*jus in re*] albeit otherwiſe conſidered hee had [*jus ad rem*:] ſo in the caſe of theſe offenſive members of that Jewiſh Church, which was a true viſible Church, and not yet diſchurched and divorced by the Lord; which maketh way for anſwer to *A. K.* that if they were then in Covenant, they were then in the Church of the Goſpel; if hee meane it, of being internally in the Covenant, it is not that we plead for: it of being externally, or *quoad homines*, we have proved, they were ſo in Covenant and Church eſtate alſo; as being yet in the Olive and kingdome of God, and not caſt out, untill their unbeleefe, or totall, and finall rejection of the Covenant, as ratified in Jeſus of *Nazareth* as that promiſed Meſſiah, *Rom.* 11. 20. to which the Jewes had not as yet come, and this Church was a Goſpel Church viſibly intereſted in the Covenant of Grace, the ſubject of the Goſpell, and the ſame eſſentially with that Goſpel, or Chriſtian Church; unleſſe, whilſt the Jewiſh Church ſtood, any will ſay, there was no Evangelicall

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Evangelicall visible Church in the world, but a legall Church: for there was no other visible Church, then that of the Jewes: that then something further was required by *Peter*, of the Adult-Jewes, to actuall participation of baptisme, and it was not because their Church of which they were members, was no true visible Evangelicall Church: since it was Gods onely visible Church, in the time of Christs incarnation, of which hee lived and dyed a member: and none will say, hee was no member of any Evangelicall Church, but of a legall; nor was it because the seale of Baptisme was not administrable, in, or by, or to that Church of the Jewes: for it's evident that the Commission of Baptisme was first given by God, to *John Baptist*, in reference to that Church of the Jewes, as a seale of their membership therein; the same God that told him, who should Baptize with the holy Ghost, hee sent him to Baptize, *John* 1. 33. the Pharisees themselves could not deny *Johns* baptisme to bee from heavens authoritie, *Matth.* 21. 25, 26. and Baptisme being a Church-Ordinance, to bee in ordinary dispensation or administred onely in and by a Church of Christ, that baptisme was at that time the Jewish Church-Ordinance, so farre forth, there was no other floore, wherein all sorts which *John* baptized, whether they proved chaffy hypocrites, or solid graine, upright ones, were in his and Christs time interessed, *Matth.* 3 11. 12. this was then, the onely floore, or visible Church of Christ, (for in the visible Church is no chaffe) [his] floore; hee shall purge [his] floore. Into this Church fellowship also did Christs owne Disciples by that new way of initiation, visibly seale persons, which were the reformed part of that Jewish Church, continuing still their relation to those officers of the Jewish Church, and their fellowship in the Church-Ordinances, then dispensed, and not separating from the same: either gathering into distinct Churches, or calling to them other ordinary Church-officers; which yet were not actually given by Christ, untill upon his ascension, *Ephes.* 4. 8. 11, 12, &c. but the reason rather was partly because (as was said) they were under such offence: and partly because albeit their Church were a true Evangelicall Church, yet it was not so pure and perfect, but had many grosse mixtures both of meere ceremoniall administrations, which were now to bee laid aside, and of most palpably and openly corrupt, and rotten members: and partly because it was now requisite, not onely to acknowledge the promised Messiah of *Abrahams* loynes, to be hee alone, which

Matth. 10. 6, 7. and 16. 24. Iohn 10. 16.

which by his blood ſhould come, actually, as well as virtually, to ratifie the Covenant of grace, viſibly made with them, as they did in receiving the ſeale of Circumciſion, but that they owne the Lord Jeſus, who was crucified by, and among them, as he which alone did thus: which amongſt other teſtimonies Baptiſme witneſeth, therefore more was now required of the adult-Jewes, then formerly; which yet was not required of their unripe Children; even as when wee are to receive members of other viſible Churches, into compleat fellowſhip of all Church priviledges, and ordinances with us: wee require ſome ſatisfaction of the growne perſons, to teſtifie their repentance of their former Church-ſinnes, and perſonall ſcandalls, therein committed, and their willing ſubjection unto the government, and worſhip and doctrine of Chriſt, as adminiſtred amongſt us; not becauſe wee queſtion the truth of their Church-eſtate elſewhere, but, becauſe thoſe Churches, albeit true, yet very corrupt, and themſelves then ſcandalous; and withall being deſirous, not to bee with us barely, as tranſient members, by vertue of Communion of Churches, but being to be of us, as fixed members, wee reſt not in their former Church ingagements; but require of ſuch, ſome new ingagements, in reference to us; and yet we require not this of their children, which are not *ſui juris*, nor capable of giving perſonall ſatisfaction, but admit them to the initiatory ſeale of baptiſme with: us ſo was it with them, *Acts* the ſecond, being to bee incorporated into a purer company, exhibiting the Ordinances of Chriſt in a more perfect evangelicall way. Nor muſt that needs follow, which *A. K.* ſaith, that becauſe it's ſaid, they were added to the Church, that therefore they were not of the Church before, but after *Peter* ſpake thoſe words, *Verſ.* 39. the promiſe is to you, &c. for this is as well ſpoken after that expreſſion that they were baptized, as after that mentioned, of their receiving the word gladly, and yet will our oppoſites conclude, that therefore they were not of the Church, nor in the Covenant before they were baptized, but came into that eſtate by baptiſme? if Baptiſme were the forme of the Church, or that which they ſo much urge wholly failed; that a perſon muſt bee firſt diſcipled and ſo in Covenant and Church-eſtate before he be baptized. Chap. 2. Sect. 7.

Nor is that cogent, which is urged againſt the Childrens right in the promiſe and unto Baptiſme, that they ſhould bee ſo priviledged, when they came to be effectually called, and to bee

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turned from their sinnes, as if this were *quoad homines*, their onely rule of judging of persons visible interest in the Covenant of grace, or visible right to the initiatory seale thereof: or at least the onely way of having such a visible interest in the visible Churches Court. For besides that it was not so of old, in applying of circumcision, as Gods appointed seale of the parties visible Covenant estate and right: even with us also, it is not the rule in *Foro Ecclesiæ*: for then none are by the Church to bee by rule admitted to baptisme, but such as are effectually called: and then, *Iohn* which knew, that the most of them which hee baptized, would bee as chaffe in the floore, hee kept not rule, in baptizing of them. Or if calling bee taken for externall inviting, in the word preached, and offer of Christ, that I suppose will not be pleaded: for then every hearer should be forthwith baptized, albeit an Indian or Blackamore; but calling as taken in reference to baptizing unto remission of sinnes, seemeth to bee rather calling into visible Covenant, and Church-estate: unto which some, whose was the promise intentionally, yet were afar off from that estate actually at present, but when called to it, they were then to bee baptized. And yet further to evince, that the little ones of these Jewes, not then capable of actuall repenting, were not in defect of that repentance, excluded from the promise mentioned *Act.* 2. 38, 39. Consider,

1. Such a supposed exclusion of their babes, as here intended, or implyed by that speech of the Apostle [to as many as God shall call] had been, to lay an occasion, and addition of more cumbers and trouble to the darkned disquieted spirits of his hearers, then to cleare and ease them, supposing as is undeniably evident, that their wish against their poore children, pressed them sore, as well as other guilt. It was all along thitherto, a received truth, that God was a God to their seed externally, by vertue of *Abrahams* Covenant they were his adopted Children, *Ezek.* 16. 21. and the Churches children, which shee bare to the Lord, *vers.* 20. See *Deut.* 29. 29. and it was evident, by Gods owne appointment of Circumcision, to bee the initiatory seale not to a blank but to his Covenant of being a God to them, whilst babes, and before circumcised in heart, so as actually to repent, *Deut.* 30. 6. this their babes had externall right unto, whilst these their parents were unconvinced or unwrought upon, remaining uncut off by censures from the Church; as of old, *Ezek.* 16. 20, 21. is mentioned of those Idolaters. Now if not so when their Parents are wrought

wrought upon by *Peters* Sermon, as the parents were thus farre lo- Chap. 2.
sers, by Christ and his Gospel, and the efficacy thereof, losing *Sect.* 7.
that pretious parentall priviledge which they had before this of their childrens federall intereſt, and priviledge of *Abrahams* Covenant, ſo alſo their children are loſers too, by their parents comming ſo far on to Chriſt; comming now thus to be excluded their former Covenant right, and neither Parents, nor children, to have any Covenant right, and priviledge in lieu thereof. How ſuch doctrine might well ſtumble, and trouble ſuch Parents, let any ſober and judicious mind judge; to bee ſure they have laid a load of guilt, and given a deadly wound unto their poore babes, by that curſe of theirs; now if they are as Pagan ſtrangers from the Covenant, then is there no hope, in reference to ordinary, and revealed grounds and wayes of hope and life, *Epheſ.* 2. 11, 12, 13. Yea but they might repent: True, if they lived to yeares, but they may more likely die in Infancy: and what then? why Chriſt was according to promiſe unto *Abraham* ſent, &c. True, but what is that to our babes if not intereſted in his Covenant or teſtament, in regard whereof alone, he is a mediator to any? *Heb.* 9. or what ordinary meanes of ſanctifying and juſtifying our babes, or ſaving efficacy upon them, if not by and through the word of Covenant? *Epheſ.* 5. 25, 26. *Rom.* 9. 6. Yea but the promiſe is to them in Chriſt; True, but you tell us it is with this onely limitation, that they be effectually called, and turned from their ſinnes, of which our Infants in ordinary courſe are not capable. Guilt there is in an ordinary and revealed way conveyed to our babes, but no revealed and ordinary way is left by this doctrine viſibly to confirme us that it may bee taken off, ſo that their bleeding wound is unſtanched.

2. The Apoſtles which as yet preached not, for the aboliſhing even of Moſaicall rites, would much leſſe at that time, ſo publiquely hold forth, implicitely at leaſt, the excluſion of the Jewes babes, from *Abrahams* Covenant, *Gen.* 17. 7. And verily the Apoſtles which ſo long after, were ſo tender of the better and more pliable part of the Jewes, that they would have *Paul* to take off that aſperſion, as if hee ſhould as yet lay a neceſſitie upon the Jewes, not to circumciſe their children, *Acts* 21. 20. 22, 23, 24. would much leſſe give ſuch manifeſt and juſt offence to them, as to hold forth an excluſion of their babes, from right in that Covenant of *Abraham* it ſelfe, whereof Circumciſion was a viſible ſeale; as the places quoted in *Gen.* 17. 11, 13. and *Acts* 7. 8, declare.

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3. If *Peter* ſhould intend by that clauſe, ſuch an excluſion at preſent, of the Jewes babes from that externall intereſt in the Covenant of grace, it were to bee croſſe to *Pauls* doctrine, Rom. 15. 8. who makes it Chriſts end not to evacuate, undermine, or aboliſh by his comming [the promiſes] indefinitely made to the fathers, whether in *Gen.* 17. 7. or *Deut.* 30 6. or the like, as reſpecting parents or children, but to confirme the ſame, *Ibid.*

But ſome will yeeld the caſe as verified in thoſe Jewiſh children, as being never before denied to bee viſibly in *Abrahams* Covenant: but what is this to our childrens federall intereſt in the dayes of the Goſpel?

Ans. Yes it's very much. 1 It proveth that by the Apoſtles ſince Chriſts aſcenſion, this tenent of the children of viſible members of the Church are viſibly intereſted in the Covenant of grace is of divine authoritie, and is no humane invention. 2. Theſe Jewes are eyed by the Apoſtles, as perſons to partake of priviledges of a Church of Chriſtians, as was baptiſme; and therefore what extent of federal right & priviledge is granted by the Apoſtles to them, and theirs in that way, is equally belonging to Gentiles in a like way. 3. To ſuppoſe God by Apoſtolical ratification, to allow to children of Jewiſh parents comming on to Chriſt, &c. a larger priviledge then to Gentile parents, as came on to Chriſt, &c. is to make God a reſpecter of perſons. 4. The force of the words ſeeme to carry it, that the ſame promiſe which was to thoſe Jewes actually in Church and Covenant eſtate, was intentionally to thoſe afarre off which were ſtrangers actually from a like eſtate, whether thoſe of the ten tribes, or rather thoſe of the Gentiles, and ſhould be actually to them, when they came to bee called actually into the fellowſhip of that Covenant and Church eſtate. Now what promiſe was that? Verily a promiſe, which carried with it a partiall reference unto their children: The promiſe is to you, and to your children: And the ſame is unto them afar off, whom God ſhall call, *ſcil.* in reference to their children alſo.

CHAP.

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CHAP. III. Sect. I.

The Explication of Gen. 17. 7, &c.

ANother Scripture holding forth the former doctrine of the Federall holineſſe of ſuch children is *Gen.* 17. 7. a place that in theſe later dayes, hath been through mens diſtempers like *Iſaacs* well, an *Eſek* for contention about the waters in it. Touching which, and ſo the whole doctrine of Federall holineſſe propounded, let us make uſe of a few diſtinctions, and then ſet downe ſome few concluſions, and withall take off what is brought to the contrary. The Covenant of grace is conſidered either nakedly, or as inveſted with a viſible politicall Church-covenant, if not explicite, yet implicit. Wee are to conſider this place, *Gen.* 17. not ſo much in the former, as in the later ſenſe; God making of it with reference to the Church, which was to remaine in the poſteritie of *Iſaac*, *verſ.* 18, 19, 20, 21. albeit at preſent it bee to bee contained in *Abrahams* owne family, whence alſo hee ordaineth an initiatory ſeale, and way of reſtipulation, to which they ſubmitting together, as one ſelected body, collectively, and as members thereof, diſtributively, they did implicitly make confeſſion and promiſe to God, and bind themſelves in a nearer religious tie one unto another. Hence often renued, *Deut.* 29. 2 *Chro.* 15. and 30. and 34. *Nehem.* 10. *Ezek.* 16. 8.

Againe, that Covenant of grace is conſidered either in it ſelfe, or in its adminiſtration; to which purpoſe circumciſion is called the Covenant, partly, becauſe it was the ſigne and ſeale of the Covenant of grace, *Gen.* 17. 11, 12, 13. Partly too, becauſe it was the Covenant of grace in the adminiſtration of it, *Jer.* 13. 11. and *Eſay* 24. 5. and *Zach.* 11. 10. hath reference to the Covenant of grace both as inveſted with Church-covenant, and in reſpect of Church-adminiſtration thereof.

Concerning perſons being in covenant, ſome are ſaid to bee in the covenant intentionally, ſo children of the Church, which are yet unborne, *Deut.* 29. 15. ſo thoſe afarre off, the promiſe was to them at that time, *Acts* 2. 39. ſo the Jewes alſo which yet were to come in, were in *Pauls* time holy Federally, *Rom.* 11. 15, 16. or actually, ſo were the Jewes holy which were not cut off in *Pauls* time, *Ibid.* ſo *Deut.* 29. 14. we attend rather to the later then the former in this diſcourſe.

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Persons actually in covenant, are either internally and savingly in covenant, as are all true beleevers, and their children which belong to Gods election: and as were many of those included in that phrase, *Rom.* 11. 16. and as were *Isaac* and *Jacob*, which were not onely children of the promise, intentionally, before they were borne, *Rom.* 9. 9, 10, 11. but actually, as soone as borne; God revealing his mind of covenant-grace in such sort, as never reversing the same, after they were actually borne, hence that *Gal.* 4. 23. 28. compared, albeit many of the *Galatians* were but such, in point of visibilitie, as appeareth. Or they are such as are onely externally in the covenant, thus even *Ishmael* was, for circumcision was even to him also Gods covenant or visible seale thereof. This distinction is the Apostles, *Rom.* 9. 4. hee speakes of some to whom the promises belonged, *scil.* onely externally, and of others to whom they belonged, in respect of the saving efficacy thereof, *Vers.* 6, 7, 8.

Such as are externally in covenant are either such as are so upon their owne personall right meerely, as many proselytes, *Exod.* 12. 44, 45. *Deut.* 29. 10, 11. even those *Gibeonites*: so were the soules in *Abrahams* house which hee gained to his religion, according to *Ainsworth*, *Gen.* 12. 5. such as hee had commanded to feare God, *Gen.* 19. 19. as appeares by their free submission to that ridiculous painefull ordinance to flesh and blood, *Genesis* 17. 27. Or such as withall are externally in Covenant, so considered as invested with Church-covenant, in their parents right: as the Jewes and Proselytes Children, *Deut.* 29. 10, 11. God accepting the actuall owning of his Covenant by the grown part, and parents instead of the children also. So of all collectively is that spoken, not onely that God that day avouched them to bee his people, *Deut.* 26. 18. both parents and children, as also *Deut.* 30. 16. and 29. but thou hast avouched the Lord to bee thy God, *Vers.* 17. thou collective *Israel*, yet it was acted but by the growne part in their own, & in their childrens stead. *Abrahams* seed is either taken for the head and principall as was Christ, and so rather intended, *Gen.* 12. 3. and 22. 18. or for the head and body together even Christ mysticall, so *Gen.* 22. 15. Thy seed shall possesse the gates of thine enemies, and so *Gal.* 3. 16. Jew and Gentile but one seed with Christ the head of the Church. Again, *Abrahams* seed is either taken collectively, or distributively; collectively, either his seed by propagation, or proportion. In the former sense the Jewes

Jewes in their generations, were the seed mentioned, *Gen.* 17. 7. that is, parents and children, for they are seed in their generations: seed by proportion, were the Proselytes of old in their generations, and visible inchurched beleevers in their generations, *scil.* parents and children together. And both againe are considered specifically, or individually: specifically, so some of that sort of parents and growne persons and some of that sort of children are as well internally and savingly in the covenant as externally: albeit many individuall persons of both sorts are onely externally; thus, *Deut.* 29. 14. with [him] that is here and with [him] that is not here: him, not them, as noting a collection; yea a certaine species, or sort of persons growne or babes, and of babes borne or unborne: according to a different respect of Gods making his covenant with them. So in *Gen.* 17. to thy seed indefinitely, God absolutely covenanting thus, as *Vers.* 7. with them in their species and sorts: conditionally in respect of the individuall persons of each sort. Or more briefly, the seed of *Abraham*, are either his choyce seed in speciall, or his Church seed indefinitely, wee consider herein the later and not so much the former. Chap 3. *Sect.* 2.

SECT II.

1. CConclusion, that Covenant, *Gen.* 17. 7. was a Covenant of grace, and the same in nature, with that Covenant of grace now held forth to us. Neither of the branches of this conclusion I think are denyed by the more judicious of our opposites, albeit both have been by some of the more vulgar sort, making that covenant in *Gen.* 17. to bee a Covenant of workes, &c. that it was a Covenant of grace, may appeare by the qualitie of the persons, betwixt whom the covenant is made, *scil.* not God as a Creator, & men as innocent, as in that covenant of works made with *Adam*, but God as gratious, justifying ungodly persons in the sense of the Law, or such as cannot become legally godly, perfect in themselves or workers, covenanting with such like non-workers, *Rom.* 4. 1, 2, 3, 4, 5. *scil.* God and *Abraham*, yea God and *Isaac*, yea God and the spirituall seed of *Abraham* to whom with him the promises indefinitely were made, and so this also, *Gal.* 3. 16. 2 By the matter promised on Gods part, *scil.* I will bee a God to thee and to thy seed, holding forth more then any legall covenant, as 1. to tender and give to them his ordinances according as they should bee capable of them, as their peculiar priviledge by right of

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of Covenant; hence these two coupled, *Lev.* 26. 11, 12. *Rev.* 21. 3. I will bee a God to them, I will set my tabernacle amongst them; hence any without these or any externall right to them, are according to men said to bee without God in the world, *Eph.* 2. 11, 12, 13. 2 That hee will dwell amongst them, and manifest his speciall presence with and in his Ordinances, and providences among them; hence being a God to any and Gods dwelling with them, are coupled together, *Exod.* 29. 45. *Lev.* 26. 11, 12 *Rev.* 21, 3. 3 That hee will tender them deliverances as their federall right, and bee really forward to give such deliverances from all sorts of miseries, and from the causes of the same; yea actually to worke such deliverances, so far as is meet, and sutable to their present conditions: hence God, his being a God to any, and his removing sad mournfull thoughts from any, are joyned; *Revel.* 21. 4. see *Levit.* 26. 41, 42, 45. Deliverances from common providences are common to all, even Pagans; but not such as spring from the vertue of the Covenant, *Zech.* 9. 11. 4 so as to give to such an externall covenant right at least; as to temporall blessings; hence giving *Canaan*, and his being a God to them joyned, *Gen.* 17. 5. 7. 8. see *Psal.* 111. 5. so to spirituall mercies, as justification, *Jer.* 31. 33. 51. Adoption 2 *Cor.* 6. 16. 18. also owning after death, *Exod.* 3. 6. compared with *Luke* 20. 37, 38. and glory after all: hence as to the former, so to this, is joyned, God his being a God to any, *Heb.* 11. 6. All this is included as by vertue of Gods covenant offered to such as hee is a God to, yea and as that which according to men, and as men are in charitie to judge, is with all the visible right of such. Albeit, the former two senses suffice, to the visible administration of the covenant, as their right; in that God doth hold forth that hee is a God to such in covenant, to whom hee giveth his ordinances, and with whom hee vouchsafeth his presence therein as their externall covenant right. 3. By the condition propounded and promised to adult *Abraham*, with whom God was now in this solemne wise to enter into this Covenant, not with him alone but with his, *(scil.* the exercise of faith, and Evangelicall uprightnesse or perfection; Walke before mee and bee upright or perfect, *Vers.* 2. And I will make my Covenant between mee and thee, *Vers.* 4. as for mee, behold my covenant is with thee, &c. this is my part of the covenant, that was thine, and *Vers.* 7. I will establish my covenant betweene mee and thee, and thy seed after thee in their generations, &c. Now that the same covenant is to us since Christ

Christs ascension, appeares by the former: in that it being the covenant of grace, it is an everlasting covenant: hence *Gen.* 17.3. and *Heb.*13. 20. hence too, when God would expresse the matter of his Covenant, since Christs incarnation, hee useth and annexeth the old phrase, and forme of promise; I will be a God to such or such, 2 *Corin.*6. 18. *Heb.* 8.10. *Jer.* 31. 1. spoken in reference to our times: So when speaking of the Jewes and their children, which hereafter are to come into Church estate actually he useth the same phrase, *Ezek.*37.25.27. compared. Hence the same language in mentioning new *Jerusalems* condition & priviledge, I will be a God to them, I will set my tabernacle among them, *Revel.* 21.3. The Covenant then of the Gospell, hath outward priviledges of Gods tabernacle annexed, as well as *Abrahams* Covenant, yea in that it's the same with it. By this which hath been said, it appeares how short and unsafe the speech of Mr. *B.* is, who in answer to the argument from *Gen.* 17. saith that *Gen.* 17. the new Covenant is promised but not covenanted, even as it was before to *Abraham*, *Gen.* 12. 3. bringing *Jer.* 31. 33. where God saith, not I have made, but I will make a new Covenant, which was made good at the death of Christ as the Apostle makes it appeare, *Heb.*8.9,10. I confesse I have met with such a notion in *Cameron de triplo fœdere, Thes.*10, distinguishing of *fœdus gratiæ promissum et promulgatum*, or *sanctum*, proving it by *Gen.*3.12.15. But with reverence to so worthy a man bee it spoken; I cannot readily subscribe to his notion, and proose thereof; in that the covenant made with *Abraham*, is called both by the name of promises made to him, *Vers.* 16. and the covenant confirmed before of God in Christ, that mediator of the new covenant, *Heb.* 12.24. 430. yeers before the Law; which exactly considered referreth us to *Gen.* 12. 3. so that though God said, *Jerem.* 31. Not I have, but I will make such a covenant, this proveth not, that it was first made good, or verified, in *Heb.* 8.10. &c. For it was confirmed in Christ long before, saith *Paul*, *Gal.* 3. In respect of the vertue and efficacy of Christs blood, in which it was ratified; else neither *Abraham* nor *Isaac* had been saved, see *Heb.* 13. 20. and *Revel.* 13. 8. albeit actually and fully accomplished afterwards, hee had not made it, in so many words expressly, as *Jer.*31. noteth, but in substance hee had both, *Gen.* 12. 3. and 7.7. and *Deut.* 30. 6,&c. those particulars in *Jer.* 31. being branches: 1. Of being blessed in Christ. 2. Of God his being a God unto them. 3. Of circumcising their hearts to love him, &c. He had not made that covenant in that way in *Sinai*, upon their com-

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ming out of *Egypt*, which is there hinted, *Jer.* 31. 32. but that hee made no more Evangelicall a covenant, then at *Sinai* before or after with the Jewes, it followes not: not according to the covenant made with your fathers, when I tooke them by the hand to bring them out of *Egypt*; not according to it, *scil.* for externall dispensations with thunder and lightnings, and in the former of the ten words, &c. but hee saith not, that it should not bee according to that Covenant with *Abraham*, for the matter which, or sorts of persons, to which it was dispensed, or as if hee had made no covenant of grace with them before their comming out of *Egypt*, in *Abrahams* covenant, &c. or that the covenant made with *Abraham*, was not the covenant of grace, which was made with him above foure hundred yeers before that time *Ieremy* speakes of, *Gal.* 3. 16. *Exod.* 19. 1, 2, 3. 20. 1, &c. and 12. 2. 6. 40, 41. and *Gen.* 15. 13. and 21. 9. and 12, 3, 4. compared together. *A. R.* is also too presumptuously bold with Christ, that faithfull and true witnesse, when not content to vent his owne unsound notions, but hee will needes father them upon Christ himselfe, and bring him in as speaking thus to the Jewes, from *John* 8. "You see then how the Covenant of "Circumcision, made with *Abraham*, and you his naturall "seed, was to bee an ever lasting covenant in your flesh, to wit, "in mee, who was to come of your flesh, *Gen.* 17. 13. And to this "end, to this covenant of circumcision, was that covenant of the "Law added, &c. by which you plainely see, how that circumci-"sion, was to you naturall Jewes, both a covenant, and yet also "but a signe of another covenant, *Gen.* 7. 11. *scil.* of that ever-"lasting covenant, made with *Abraham*, and all his spirituall seed. But how dareth *A. R* to father such unsound things upon your faithfull Prophet of the Church, as these are; first, that by that your flesh is meant, him, or Christ who was to come of their flesh; whereas the context speaketh thus of all and every male in their generations, stranger or other, borne in their house or bought with money amongst them; yet this should bee his covenant in their flesh: that is Christ, who was to come of their flesh even of *Ishmael* and *Esau* and of the strangers of other countries; will Christ owne this as his doctrine at the last day? Yea restraine it: of your flesh, that is of you Jewes of all the Tribes, when yet Christ came of the tribe of *Judah* onely: Would Christ speake so heterodoxly? Secondly, that there were three distinct covenants, besides that covenant of nature made with *Adam* in innocency, and

and ſo foure covenants, beſides that with all the creatures, *Gen.* 9. and beſides theſe there are three diſtinct covenants here mentioned; firſt, that of Circumciſion, ſecondly, that ſuperadded of the Law, thirdly, that everlaſting covenant unto which Circumciſion was but a ſigne; will this doctrine be owned by Chriſt? Nay doe not theſe ſayings croſſe each other? *ſcil.* That the covenant of circumciſion was to bee an everlaſting covenant in their fleſh Chriſt: and yet it was not that covenant. The Text ſaith, for my covenant ſhall bee in your fleſh, &c. that is, as here Chriſt is ſaid to affirme the covenant of circumciſion: This covenant then of circumciſion being in their fleſh, *ſcil.* Chriſt: it ſeemeth there is ſome other covenant ratified in Chriſt then that which is the covenant of grace; even this covenant of circumciſion, which this *Pſeudo-Chriſtus* affirmeth to bee another covenant diſtinct from the everlaſting covenant, *ſcil.* the covenant of grace. I dare not ſee the Lord Jeſus Chriſt thus abuſed. Thirdly, that was plainely to bee ſeene, that circumciſion was to them a Covenant, and yet but a ſigne of another covenant, *ſcil.* that of grace. As if theſe two expreſſions were as wide as a covenant, which circumciſion it ſelfe was, and a ſigne of another covenant; when every one that hath read catechetically doctrine will ſay, that when in one verſe it's ſaid of circumciſion in their fleſh, that it was his Covenant in their fleſh: it is a uſuall Metonymy in ſpeaking of Sacraments to call the outward ſacramentall ſigne and ſeale, by the name of the thing ſignified and ſealed. As the cup is called the teſtament of Chriſts blood, 1 *Cor.* 11. 25. that is, the viſible ſigne or ſeale of it. The bread is called Chriſts body, *ver.* 24. So in mentioning that extraordinary ſacrament, the rock is called Chriſt, 1 *Cor.* 10. and here in *Gen.* 17. 11. Circumciſion is called a token or ſacramentall ſigne of the covenant, in *Rom.* 4. 11. The ſeale of the righteouſneſſe of faith, where the Scripture ſpeaketh plainly, and explicitely. Yet here *A.* R. will have Chriſt himſelfe to hold forth other doctrine then is uſuall in ſpeaking of Sacraments. Fourthly, that God made with *Abraham* and thoſe Jewes another Covenant diſtinct from that everlaſting covenant, *ſcil.* that covenant of circumciſion. And yet alſo made with *Abraham* and his ſpirituall ſeed that other everlaſting covenant, of which the circumciſion of Jewes was a ſigne; as if God at one and the ſame time made with one and the ſame perſon *Abraham* two diſtinct covenants, one which was not the everlaſting covenant or covenant

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made with him and his ſeed, *ſcil.* that hee will bee a God to them, and that *verſ.* 13. is but a Sacramentall phraſing of the ſame thing. Chap. 3. *Sect.* 3.

SECT. III.

Concln. 2. THat the covenant of grace in *Gen.* 17. is to be conſidered as inveſted with Church-covenant, and therefore mention is made of this covenant as to bee kept by them, *verſ.* 9. which is further expreſſed in one particular thereof, *verſ.* 10. Not as if this were all which God required of *Abraham* and of his ſeed, but becauſe this was the firſt initiating condition, and that which did as an initiatory ſacramentall ſigne, in a more peculiar way, incorporate him and them into one inſtituted Church-body at preſent, which ſhould more fully bee carried on for after time in *Iſaacs* time, *ver.* 19. 21. and 21. 12. Beſides, this made them further capable afterwards of partaking of other Church ordinances. Hence alſo if others deſired to partake of that Church ordinance of the paſſeover, albeit they might bee otherwiſe godly, yet they might not bee admitted to the ſame, unleſſe by circumciſion initiated into their Church body, *Exod.* 12. 44. 48. Hence when the Scripture would ſpeake of the Jewiſh Church, it ſets them forth by that name, thoſe of the circumciſion, *Act.* 11. 2. *Rom.* 15. 8. and 3. 30. *Gal.* 2. 17. But verily in requiring circumciſion many other duties lay upon them virtually. As firſt, the knowledge of their owne undone eſtate by nature: as being perſons whoſe blood not of one member of their body alone, but even of their whole man, the life of body and ſoule might in juſtice bee required of them, and this not ſo much in regard of actuall ſins of their owne, as in regard alſo of *Adams* ſinne derived to them by propagation; if they had no more guilt then that they deſerved to die. Secondly alſo, knowledge of their extreame need of Chriſt, whoſe blood as the blood of the principall ſeed of *Abraham*, was to bee ſhed in fulneſſe of time, and by virtue whereof that covenant was at preſent ratified, *Gal.* 3. 4. 17. Hence alſo faith was required of them to apply that benefit of Chriſt and his blood, *Rom.* 3. 30. Thoſe of the Jewiſh Church had faith required of them to juſtification, as well as the baptized Gentiles; all duties and branches and acts of repentance and mortification, were therein required alſo, of perſons admitted to the ſeale of circumciſion; hence ſuch exhortations thereon grounded, *Deut.* 10. 16. All inward acts and branches of renovation and ſanctification were

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therein alſo involved as that which they were bound to endeavour and attaine, *Rom.* 2. 29. And all outward obedience of faith to the Law as a rule of life, was therein alſo required. Whence that, *Rom.* 2. 25. The profitable uſe of circumciſion is to keepe the Law, the righteouſneſſe of it: What, as that whereby they ſhould be juſtified? No verily, God gave it not to them for that end, but ſuch a keeping thereof as the godly gentiles, who being not circumciſed but baptized, it ſhall bee all one as if they had beene externally circumciſed, *Rom.* 2. 26, 27, 28.

SECT. IV.

Conclu. 3. THat there is a bare externall being in the covenant of grace of perſons who poſſibly never ſhall be ſaved. Hence the promiſe is ſaid to belong to thoſe Jewes, *Rom.* 9. 4. on whom yet the word tooke no ſaving effect, *verſ.* 6. hence by oppoſition to the Gentiles they were thoſe which were not ſtrangers to the Church, but of it. They were not ſtrangers to the covenant of promiſe, but in the ſame, *Epheſ.* 2. 11, 12. hence God ſaith hee maketh his covenant with them all; *Deut.* 29. 10, 12, 13, 14, 15. ſpeaking there of that ſolemne renuall of the covenant of grace, as *Deut.* 30. 6. 10. 12, 13, 14. compared with *Rom.* 10. 6, 7, 8. evinceth. So *Ezek.* 16. 8. hee made a Covenant with that Church and people, many whereof proved very baſe, as that Chapter ſheweth. Now this was a covenant of grace, albeit inveſted with Church-covenant, as appeares in that *verſ.* 60. that God for that his covenant ſake conſidered as his, will deale ſo gratiouſly with them after all their provocations, as *verſ.* 62, 63. Albeit, hee did not thus properly for the ſake of that inveſture of his covenant annexed: *ſcil.* Thy covenant, the Churches covenant abſtractively conſidered *verſ.* 61. ſee more *Ezek.* 36. from *verſ.* 17. to the Chapters end. There is an externall being in the covenant of grace, as there is an externall being in Chriſt, *John* 15. 2. and partaking of Chriſt, hence that of *Heb.* 13. 14. An externall belonging to Chriſt: hence thoſe Jewiſh refuſers to beleeve in Chriſt, yet called his owne, *John* 1. 11. As there is an externall being called, *Matth.* 22. 14. an externall being ſanctified by the blood of the Covenant, *Heb.* 10. 29. an externall being purged from ſinne, 2 *Pet.* 1. 9. an externall being purchaſed by Chriſt, 2 *Pet.* 2. 1. an externall Saintſhip, *Deut.* 33. 3. And therefore both are joyned, being Saints, and making a Covenant with God, *Pſal.* 50. 5. and ſuch as had Gods

covenant

covenant made with them to glory of, *verse* 16. yet what persons many of them were that Psalme doth declare. There are those invisible Churches which are as *Isaac* was; children of the promise, *Gal.* 3. 28. children of the Gospel Church, *verse* 31. and 26. this must bee verified in all the members of the Galatian Churches, unto whom *Paul* wrote that Epistle, *Gal.* 1. 2. for hee spake this of them all; *Jerusalem* which is the mother of us [all] *verse* 26, 27, 28. compared: They then were all such either effectually and savingly: And then there were some particular visible Churches in which were no hypocrites. Contrary to the very scope of the parable of the Tares, and Net, and Virgins, and Wedding, and varietie of vessels in the Church visible as an house of God, 1 *Tim.* 3. 15. compared with 2 *Tim.* 2. 20. Yea then there should bee a possibilitie that such as are savingly interessed in the covenant of grace should end in the flesh, *Gal.* 3. 3. suffer many things in vaine, *verse* 4. have Apostolicall labour bestowed on them in vaine, *Gal.* 4. 11. fall from grace, and have no profit to salvation by Christ, *Gal.* 5. 2. 4. for if there were not a possibilitie of some such members and cases to bee found in the Galatian Churches; why doth the Apostle speake such things as there are mentioned? but there is no possibilitie of fatall seducing the elect one, savingly interested in the covenant and Church. 2 *Tim.* 2. 16. 19, 20. 1 *John* 2. 19. *Matth.* 24. 24. So then it must needs follow that according to God, some were such indeed, but externally and according to men all were children of the promise. In which sense the promise of grace and glory may bee to one as ones legacy, or portion externally, and according to men, of the saving good whereof it is possible one may fall short, *Heb.* 4. 1. 4. When Antipædobaptists admit any to the seales of Church and covenant fellowship, is it not possible that some false brethren may creepe in unawares, *Jude* 4. some wolves enter in, and of their owne selves some turne seducers? *Act.* 20. 29, 30. can it be otherwise but that in visible Churches with us or them, there will bee some unapproved ones to God? 1 *Cor.* 11. 18, 19. yet you admit them to the fellowship of covenant, but without ground, unlesse to them they are in covenant. Will you ordinarily put seales to blankes? and the seale must follow the covenant, *Gen.* 17. 7. 9, 10, 11. 13. *Act.* 2. 38, 39. 1 *Cor.* 11. 25. You will surely say, they appeared to us, to bee in the covenant of grace; wee judged them to bee in it: else wee had not admitted them. So then according to your selves, persons may bee externally and *quoad homines* in the

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Chap.3. Sect.4. the Covenant of grace, which are not savingly so; I plead for no more; wee are then thus farre agreed; I yeeld no more advantage to *Arminius*, nor undermine perseverance in grace, nor the Polemicall doctrine of our choyse Divines more then you doe, nor then *Amesius*, *Chamier*, *Luther*, *Calvin*, *Beza*, and then your owne *Tertullian*, as you count him, doth; who in his booke *De Anima*, Chap.21,22. urgeth that Text, 1 *Cor.*7.14. for a peculiar cleanesse of beleevers children by priviledge of seed, as the rest which I have named: to whom *Pareus*, *Peter Martyr*, *Bucer*, *Melanction*, *Mr. Philpot*, besides many others might bee added, who pleading for Infants baptisme, urge it from their interest in the Covenant. As many of the ancients, *Cyprian*, *Gregory*, *Nazianzen*, *Jerome*, *Austin* and others which plead for Pædobaptisme from the argument of circumcision, must need implicitly, if not expresly, maintaine Infants Covenant estate, to which the baptisme of the one as the circumcision of the other was *ex natura rei*, a sacramentall signe, *Gen.*17.11. And yet they held not, that all such were infallibly saved, and therefore must maintaine with mee, an externall inbeing of some in covenant which possibly may never be saved.

But leaving humane authorities to returne to Scripture proofe of this third conclusion; let our opposites consider of Gods breaking that gratious Covenant which hee had made with his people of old, which was as his staffe of beautie, *Zech.* 11.10, whether it can be verified of a legall covenant of workes and not rather of his covenant of grace in respect at least of the externall administration thereof amongst them, as *verse* 9. and their externall right in that his covenant. And whence else is there any supposall of some interested in that same covenant of God wherein the upright are faithfull, stable, and permiuent, but others are false, treacherous, and apostatising? *Psal.* 44.17. *Dan.*11.30,31,32,33. If they were never in this holy covenant, how came they to forsake it, to deale falsely in it? or was this Covenant wherein they together with those true beleevers were interested in communion, other then the covenant of grace? If it were not that from *Sinai*, was it that from mount *Sinai*, which are the Apostles *membra dividentia* of the covenant, *Gal.* 4.24. If so, then beleevers, which as beleevers must necessarily be in the free covenant of life and grace, yet also at the same time are under a contrary covenant of bondage and death and curse; if this covenant in which they were with true beleevers were a covenant of grace, as is evident, then were

hypocrites

hypocrites externally in it, for internally and efficaciously they were not; and whence else were they charged with breaking the everlasting covenant, *cat'exochen*, if they were never in that bond; And if in it, it was but externally, else had they never so fatally broken this covenant which is thus plainely described by the old periphrasis of *Abrahams* covenant, *Gen.* 17.7.13. and whence also are some charged with not beleeving the faith or ingaged truth, the covenant of God, *Rom.* 7.3. if it were not plighted with them? which notwithstanding tooke saving effect onely in the elect and in the beleeving: Nor will any say that it was other then the covenant of grace which tooke such effect, *Rom.* 9.6. And what need that preoccupation of the Apostle, when speaking before of the promise indefinitely, as belonging even to those refuse Jews, he saith: not that the word of God tooke none effect, *scil.* in the persons to whom it belonged: As if his meaning were thus, to prevent all objection, I yeeld that many to whom the word of Gods gratious covenant did externally belong, never got any saving good by it, as appeareth by their sad case at present, *verse* 1,2,3. but yet this will not follow, that Gods covenant had none effect at all, namely in others which were savingly interested therein. And the reason hee giveth is added, for they are not all *Israel* which are of *Israel*: as if hee would say, they are indeed *Israelites*; or of called, covenant, in-churched *Israel*, *verse* 4. and 6. compared, but they are not all elected *Israel*; so then, that the word of covenant taketh not savingly in such like persons, it is neither in that they were not in that covenant externally; for the promise belonged to them, *verse* 4. nor that the word of Gods covenant is not *per se* efficacious; since it doth take effect in as many as are the choyse seed, principally intended in that Covenant; but here rather is the secret ground of it: They are not, nor never were elected of God, and such as in his secret counsell hee intended and ordained to extend eternall mercy to: for had they been of that number they could never (according to the objection included) have so fallen as to reject and cast off so irrecoverably the revealed grace and mercy of Gods covenant as ratified in Christ, *Rom.* 15.8. *Acts* 4.45,46,47,48. and *Rom.* 11.20. and 9.31,32,33. 1 *Pet.* 2.7,8. compared: This here said may serve for answer to Mr. *B.* his distinction of the Covenant of grace and an outward Covenant, &c. they are not two distinct covenants, but the covenant of grace made with the elect in respect of their saving interest in that, I will bee a God to them; Chap. 3. *Sect.* 4.

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the same is made with others, in respect both of visible interest, and the visible administration of it; nor is *Gen.* 17.10. a proofe of an outward covenant, distinct from the covenant of grace, *verse* 7. but it is the covenant or conditionall part and dutie of the same covenant on their parts. As God had before told *Abraham* what was his part of the covenant, both more personally respecting *Abraham*, *verse* 4,5,6. As for me, or my part: behold my Covenant is with thee, and more parentally and radically in respect to him considered with his seed, *verse* 7,8. So *verse* 9. hee telleth *Abraham*, what is his and his seeds part of the covenant, thou shalt keepe my covenant and thy seed &c. If *Abraham* demand, What is that his and his seeds part? It is answered *verse* 10. &c.

From the same principle may sundry objections of *I.S.* against the truth in question bee answered; as, that there is but one way of entring into covenant, *scil.* by a true and lively faith. The contrary whereof here appeares in that persons may bee said to bee in covenant with God in respect of externall right which never came to beleeve actually nor savingly. Of like nature is that; the promise being yea and amen in Christ, 2 *Cor.* 1.20. such as have not true faith in him, as Infants &c. have not, they cannot bee interested in the covenant, to which purpose also, *Gal.* 3.9.27.29. is brought; now taking that of saving faith, wee see others may bee called the children of God, *Ezek.* 16.20, 21.23. *Rom.* 9.4. yea children of the promise, *Acts* 3.25. *Gal.* 4.28. then such as doe attaine to saving faith, as before was cleared. Of the like nature is that, that wee by our doctrine doe set up another way of salvation then by regeneration; which is a meere *non sequitur*, since unregenerate persons may bee in covenant with God, on whom the word never taketh effect, *Rom.* 9.4. and 6. compared, and no other is our doctrine; we disclaime that conclusion, that all that are externally in covenant attaine salvation; nor doth that sequell of universall redemption follow from our doctrine of Federall holinesse since wee maintaine no other but that whatever such are *quoad homines* counted redeemed of the Lord, and sometimes so stiled, as that visible Church of *Ephesus* is said to bee purchased by the blood of Christ, *Acts* 20.28, &c. yet in that and other visible Churches many prove otherwise, even rent-members, *verse* 29,30. so 2 Pet. 2.1. If these had not been externally in Covenant, they had not been in the Churches. And albeit they were so, yet the effect proved they were not internally of the number of redeemed

ones.

ones. Hitherto that *Dilemma* being reduced may receive anſwer. Chap. 3.
That according to our doctrine beleevers children being in the *Sect.* 4.
covenant of grace: that covenant is made with them, either conditionally or abſolutely; if conditionally, then either on condition of faith, or workes. Not of workes, none will affirme that, then of faith: and that is nugatory to ſay this Covenant is to beleevers ſeed, if beleevers; to which branch wee anſwer, the Covenant is theirs externally, and *quoad homines*: conſidered as inveſted with Church-covenant, and in reference to Covenant Ordinances, whereof they are capable, as of old they were of Circumciſion, and are now of baptiſme.

Thus it's theirs at preſent, in reſpect of the viſible faith and intereſt of the parent or parents in the Covenant, and for the future, it's theirs in the further grace of the Covenant, upon condition of their beleeving if they live to yeeres of diſcretion: If abſolutely, then God either keepes it, and ſo all the ſeed of beleevers ſhould bee ſaved, which is falſe, or hee doth not keepe what hee abſolutely covenanted, which to affirme were blaſphemy. Wee anſwer, God may bee ſaid abſolutely to covenant with beleevers ſeed, collectively and ſpecifically conſidered; and yet all the Individuall children not ſaved. It is abſolutely made, and made good, that that ſort of perſons ſhall bee and are ſaved by vertue of Gods Covenant, for ſome of them are infallibly ſaved: The Covenant is to the indefinite collective ſeed or children, in reſpect of the internall ſaving intereſt: elſe none of them dying Infants ſhould bee ſaved. Suppoſing they are the *Iſrael* of God, a part of the elect ſeed, yet the meanes of ſaving effect in and upon them is the word of Covenant, *Rom.* 9. 6. It's thorough the effectuall word and ingaged truth of God that that part of the Church are ſavingly purged, *Epheſ.* 5. 25, 26. The Covenant is to the individuall ſeede, all and each of them in reſpect of externall intereſt, and yet many of them not ſaved, nor yet is Gods faithfulneſſe impeached or impaired, nor need the faith of beleevers bee ſhaken, if this or that child ſhould prove, live and die wicked, the force of the Covenant is not to bee meaſured by the fatall miſcarrying of many of *Abrahams* Church ſeed. To bee ſure it taketh in ſome of his Church-ſeed, as the Apoſtle reaſoneth, *Rom.* 9. 4. 6. compared, Whether our doctrine herein or the adverſaries which deny any intereſt at all to any beleevers Infants in the Covenant, bee more uncomfortable, let the world judge. And therefore to affirme with *Paul*, if

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taken in the ſtrict of elect ones, and of ſincere beleevers, that they onely are *Abrahams* choyce ſeed, yet it's no other then Goſpell to affirme as much as wee have done of others: ye they alſo are *Abrahams* Church ſeed.

SEGT. V.

4. A Fourth Concluſion is, that the Church in diſpenſing an enjoyned Initiatory ſeale of the Covenant of grace, looketh unto viſibilitie of intereſt in the Covenant to guide her in the application thereof. Nor is it the ſaving intereſt of the perſons in view which is her rule by which ſhee is therein to proceed. The matter to bee diſpenced is not an Initiatory ſeale of the Covenant before it bee commanded, as before Circumciſion or baptiſme bee commanded: but ſuppoſing that *de facto* they are commanded, the rule of judging of the *jus* of perſons propounded to the Church, with deſire of her admiſſion by her officers, to the fellowſhip of the initiatory ſeale of the Covenant; it is not the internall and ſaving ſtate of the partie, or parties, but the viſibilitie of covenant right and eſtate; ſaving right, conſiſting in Gods electing act which is a very ſecret: in ſaving intereſt in Chriſt and his death: in ſaving influences and operations of his ſpirit and the like, all which incurre not to outward diſcerning, nor can be infallibly known by man being things *per ſe* inviſible to others, *John* 3. 8. *John Baptiſt* did and might lawfully baptize thoſe multitudes, albeit in the generall hee knew that many, yea moſt of them would prove falſe and frothy, *Matth.* 3. 5, 6, 7, 8, 9, 10, 11, 12. It ſufficeth that albeit hee were perſwaded in the generall, that many were unworthy members of that floore, and Church of Chriſt amongſt them all; yet they having appearances of a better eſtate, and hee not being able to ſay in the particular perſons preſented to baptiſme, which of them notwithſtanding would prove chaffie and vile, hee baptized them. Albeit wee may think in the generall that to bee ſure in all viſible Churches there will bee ſome veſſells of diſhonour ſometimes, and yet Miniſters which are the Churches, as well as Chriſts ſervants, they are not therefore to refuſe, to diſpenſe Church-Ordinances; ſince they are in the face of the Church, ſuch utenſils, as the Lord may have and hath need of. Hence the Apoſtles which as extraordinary perſons, knew the guile of perſons ſecret from the Church, witneſſe that act againſt *Ananias* and *Sapbira*, *Act.* 5. 1, 2, 3, 4, 5. to 11. Yet in adminiſtring the Church ſeale of Baptiſme they refuſed not *Ana-*

nia and *Sapphira*, nonor *Simon Magus*, *Act.* 8. nor thousands of Chap. 3.
others of the Jewes, amongſt whom, how many proved falſe, *Sect.* 5.
kt Acts 2. 41. and 4. 1, 2, 3, 4. compared, 21. 20, 21, 22, 23, 24. 28. 30, 31. 36. and 22. 20. 22. and 23. 12, 13. witneſſe. Nor could the *Apoſtles* imagine otherwiſe in the generall, but many of them would prove ſuch. Yea Chriſt himſelfe, who by his divine knowledge, knew *Judas* to bee a devill, *John* 6. 70, 71. and 13. 18. yet hee miniſtred to him that Supper; whether the Paſcall Lambe or the Lords Supper, *Verſe* 1. 2. 26. and 21. compared with *Luke* 22. 19, 20, 21. I determine not; one of them it appeares it was; *Auſtin* and others thinke *Judas* was admitted to the Lords Supper, and that he did partake of the bread of the Lord, albeit, not of the Lord that ſpirituall bread: ſo thinkes Mr. *Cartwright* from that connexion, *Luke* 22. 19, 20, 21. but if admitted by Chriſt to the Paſſeover which Chriſt adminiſtred to him formerly, and at that time, it ſufficeth to our purpoſe. Chriſt miniſtring as man, dealeth with *Judas* in his miniſtration of the Sacrament as man, and as *Judas* was according to man, and to the reſt of that family to which hee then in ſpeciall ſort miniſtred. *Iſhmael* God diſcovered by a divine revelation to *Abraham*, *Eſau* to *Rebeckah*, not to bee Gods elect ſeed of the Covenant; yet *Abraham* and *Iſaac* as Prophets and Prieſts at that time to the Church in their families, circumciſe them; extraordinary caſes brake not ordinary rules. If *Peter* kill bodily any perſons, or *Phinehas* or *Elias*; It's not a warrant for Miniſters to bee executioners, or orderers of civill juſtice: It's the Magiſtrate is to do that by ordinary rule. *Rom.* 13. If *Ananias* a private Diſciple by extraordinary call in a viſion, baptize *Paul*, yet it's no croſſe to that ordinary rule of miniſtring baptiſme onely by preaching miniſters, *Matth.* 28. 19, 20. So here in extraordinary caſes perſons to bee admitted to the ſeales of the old or new Teſtament, may bee diſcovered to bee falſe hearted as was *Iſhmael*, *Eſau* and *Judas*: yet that hinders not, but being *in facie Eccleſiæ* viſibly intereſted in the Covenant, the ſeales are to bee adminiſtred unto them. The Church in *Abraham* and *Iſaacs* houſe had not that revealed to them touching *Iſhmael* and *Eſau*; as neither the family of Chriſt knew that of *Judas*: therefore as to them they had viſible right to thoſe ſeales, ſo were they adminiſtred to them. A Miniſter may ſee much good or evill in perſons which are to partake of the ſeales: yet if this bee not as well viſible to the Church, as to himſelfe, hee cannot of himſelfe admit or reject

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them regularly; hee is not the Church, but acteth in admission & rejections to or from the fellowship of Church-Ordinances such as the seales are, by and with their consent. A person Ecclesiastically holy is admittable, and hee may not refuse them upon his owne private surmises. It were to breed confusions in Churches, and lay foundations of enthusiasmes. The ordinary Elders of that visible Church of *Ephesus* must feede the Church in the dispensation of the word or seales occasionally. Albeit, many admitted to that fellowship, many among themselves will prove Apostates, *Acts* 20. 28, 29, 30. If particular persons saving interest in Gods promise and Covenant of grace were the rule, it were either to necessitate ministers to come under guilt of sinne or Anomie, breach of rule or for avoiding of that, which they must needs doe with such breach of rule, never to administer any Church-ordinances; since they sometimes shall breake that rule in administring the same to hypocrites, and albeit they doe sometimes administer them to elect ones, yet not being able to know that secret infallibly, they observe not that rule in faith, but doubtingly, and so can have little comfort of any such of their administrations.

If this therfore bee not the rule of Church administration of the Initiatory injoyned seale of the Covenant; then the other of visibility of interest is that which wee must goe by therein. Which may suffice for answer to what *A. R.* suggested to the contrary. And I say, visibility of the parties interest in the Covenant, I say not meere visibilitie of faith or repentance. The Initiatory seale is not primarily and properly the seale of mans faith, or repentance or obedience, but of Gods Covenant rather; the seale is to the covenant, even *Abrahams* Circumcision was not primarily a seale to his faith of righteousnesse; but to the righteousnesse of faith exhibited and offered in the covenant; yea to the Covenant it selfe or promise, which hee had beleeved unto righteousnesse; hence the covenant of grace is called the righteousnesse of faith, *Rom.* 10. 6, 7, 8. The righteousnesse of faith speaketh on this wise, *verse* 8. and it's called the word of faith: hence albeit *Abraham* must walke before God, who is now about to enlarge the Covenant to his, as well as to make it to him, in a Church reference, *Gen.* 17. 1. &c. yet the Initiatory seale in his as well as in their flesh is Gods Covenant, *verse* 13. or a Sacrament all signe firstly and expresly of Gods Covenant, *Verse* 11. and 7. compared; albeit, it implicitly oblige him and them to other duties formerly mentioned.

Hence

Hence *Act.* 2. 38, 39. the seale of baptisme is put to the promise, as the choyse matter and foundation in view, and as that was a ground of repentance it selfe, Repent and bee baptized, for the promise is to you: Not, for you have repented, as if that were the thing to bee firstly sealed by baptisme, but the promise rather: and when wee speake of visibilitie of Covenant right, as such a rule to goe by, wee exclude not the lowest and least degree of visibilitie, since degrees doe not vary the species of any thing; if we propound a higher degree where shall wee stay and pitch? Why not a higher degree as well as that? wee must looke to it, that not the least of Gods Covenant little ones bee left out unfolded in the Church visible. Wee were better seeme to bee remisse in respect of Church care of 99. which are but seemingly just ones, then neglect any, and leave out any which possibly is savingly as well as seemingly of the flock of the covenant Church; the least of Gods visible family or Church must have their portion as of the family; if Ministers bee faithful in their office; the least visible measure of grace must occasion our judgement of charitie to judge them gratious, so the least degree of visibilitie of covenant right may challenge the *like* charitie; not in word and in tongue but in deed and act of expression, Wee put a difference betwixt those in *Heb.* 6. 4. and Infants in degrees of visibilitie of this right, but in the nature of the visibilitie wee say they are all one, all are visibly in covenant, albeit that visibilitie in point of degree bee not in all equall. God putteth a difference in point of degree of faith in justifyed persons, but in his act of justifying of persons hee puts no difference, the least sparke in Flax is enough that way: For if it were more it would flame as well as make a smoake, and yet if but so much it's not sleighted by the Lord. I might apply the same in point of degrees of visibilitie of Covenant right, in reference to the Churches act of approbation; It's a higher degree indeed of visibility of interest in the Covenant to make personall profession and confession of faith in the Covenant, as it is in *Adultis*, then to have onely the visible testimony of God in his word of Covenant expressing his mind of grace, touching the seed of *Abraham* to bee a God to them. And to adde thei visible testimony of his providence, that these children are of that race and parentage, to which also *Abraham* and other inchurched parents, by visible owning of the covenant in the Latitude upon the termes of it, and as now Christian Parents doe make profession of their parentall faith in the Cove- Chap. 3. Sect. 5.

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Covenant as made to them and their children, and this profession of theirs may not bee (possibly) sincere, yet it's visibly a federall confession, and such an avouching of God to bee their Covenant God as taketh in their children, as that did, *Deut.* 26.17. and that *Deut.* 29.10, 11, 12, &c. And this is to the Church a degree of their childrens visibilitie of covenant right and Church right; albeit, not so high as the former, and not varying the species of visibilitie, it sufficeth, not to vary the species of Church admission to fellowship of the initiatory Church-seale. Judgement of charitie reacheth further then to judge of persons estates by their own personall words or workes: Charitie beleeveth all things in way of testimony if they give any testimony; as that of God who testifyeth more absolutely for that species of beleevers children, that they are such as hee doth covenant to bee a God to them. And the parents testifie also for them in the profession of their faith in that covenant of God for their seed. The Churches also owne them as visibly such, leaving secrets to God; which particular Infant is not the elect seed principally intended; here charitie as it beleeveth all things witnessed, so it hopeth all things of the particular persons which are themselves dumbe, but are *included* in the testimony of others mouths opened for them, nothing being of counter-force to the contrary touching this point of visibilitie of their covenant and Church interest. And I the more wonder that any which confesse that it's not to be denyed, that God would have Infants of beleevers in some sense to bee accounted his, to belong to his Church and family, and not to the devills, as true *in facie ecclesiæ visibilis, &c.* yet doe oppose us in this particular now in question.

SECT. VI.

Conclus. 5. THat Christ is in Scripture considered as head of the visible Church in which are many members of Christ the head in that respect, which prove unsound, as well as in other respects, hee is considered as head of the visible Church, wherein are none but elect ones: And when *Gal.* 3. 16. it's said, to *Abraham* and to his seed, which is Christ, were the promises made, it's not meant of Christ personall, as if the promises, as that of pardon of sinne, &c. were made to Christ personally considered: or the promises were first made to *Abraham* and unto Christ personall, as the Text hath it.

Promises

Promiſes were made to *Abraham* and to his ſeed Chriſt. Nay Chriſt perſonally conſidered is rather *Abrahams* ſeed, not to, but in which the promiſes are confirmed, *Gal.* 3. 17. with 16. But rather of Chriſt with his body the Church, whether of Gentiles or Jewes, *Gal.* 3. 14. which though many perſonally yet make but one ſeed, and not many ſeeds, being all one in Chriſt the head of the Church, *Verſe* 16. 28. compared, like as *Gen.* 3. 15. the ſeed of *Eve*, is Chriſt with his members in and with him, So 1 *Cor.* 12. 12, 13. the name of Chriſt is not aſcribed to the head the Lord Jeſus without his *body* the Church: or to the Church of Jewes and Gentiles without him the head, but collectively conſidered. *Quæritur*, whether this in *Gal.* 3. and 1 *Cor.* 12. be ſpoken of the viſible or Inviſible Church. I anſwer, to me it ſeemes that the places admit of the conſideration of the Church as viſible. Firſt, in that the Apoſtle ſpeaketh of all the Galatian Church-members as well as others, as one in Chriſt, *Gal.* 3. 28. Now were all thoſe members elected, will any ſay? I ſuppoſe not, yet all are one in Chriſt their head. Secondly, in that hee ſpeakes of them all as Sacramentally one with Chriſt in baptiſme, *Gal.* 3. 27, 28. compared, ſo 1 *Cor.* 12. 12, 13. Now albeit, the ſpirit bee the cauſe of the internall and ſaving union with Chriſt, in all which are united: As Eccleſiaſtically all the *Corinthian* members were judged to bee; yet indeed and in truth there were many of them not approved to God, 1 *Cor.* 11. 18, 19. compared. But in both places the Apoſtle conſidering them as a baptized *Cœtus*: intimateth the conſideration thereof as a viſible, and not as an inviſible Church: Baptiſme being the ſeale committed to the viſible Church by her officers to bee diſpenſed, and not to the inviſible Church which hath no Officers in it, as ſuch. And baptiſme being by the Church adminiſtred to perſons as viſible, and not as inviſible members of the Church. Thirdly, in that Chriſt hath head-like influences into the officers and members, many whereof are not ſavingly joyned to him. Fourthly, in that it is the Church wherein hee hath ſet diverſitie of Church-officers, which are not ſet in the inviſible, but viſible Church: that Church being not inviſible but viſible where Church-officers are ſet and choſen, and act. From this conſideration it followeth, that albeit a mans owne perſonall faith uniteth him to Chriſt, in reſpect of ſaving and inviſible union, yet the profeſſion and confeſſion of faith before and in a viſible Church, in reference to viſible communion therewith, this doth unite a perſon to Chriſt as head of

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the visible Church; whether the party bee sincere or no. Hence also a Parent, making profession of faith in the covenant of grace, as invested with Church-covenant in reference to his children, it doth unite them also to Christ, as head of the visible Church so farre, as to give right to solemne imitation of them, into the fellowship of the Church in circumcision as of old, or baptisme as now. Parents acts in this case being in the face of the visible Church, their childrens acts, as the places quoted, *Deut.* 26. 17, 18. and 19. 10, 11, 12, 13, 14 and 16, 16, 17 declared. Whence contrariwise, the parents neglect of circumcision of a babe, not capable of personall neglect, was counted the childs neglect, the uncircumcised manchild, whose flesh of his foreskin is not circumcised [that soule shall bee cut off from his people [Hee] hath broken my covenant. And as in other cases the Lord Christ who required personall faith in growne ones to their cure, yet in case of children is contented, that their parents beleeve on their behalfe, *John* 4. *Marke* 9. from *verse* 12. to 18, so *Matth.* 15. 22. to 29. so is it in the case of this externall Church benefit. Albeit, the just onely live an effectuall life of grace, and attaine the vertue of the seale by their owne faith, yet that hindreth not, but a child may attaine, as it were a Church-life, and partake of the visible interest and use of that initiating Church-seale, by his parents covenant and Church faith, or that faith which is such to the Church. Nor yet doe wee hereby establish (as some say) a meriting faith, no more then we make visibilitie of personall faith, to merit personall right to baptisme, &c. But rather the parents professing to apply the covenant as made to him and his, there doth result a parentall as well as a personall right. Such weight there is in the covenant applyed, as by vertue of the covenant of grace invested with Church-covenant thus professedly applyed, there doth arise such a union, as of the parent, so of the child (*quoad homines*) unto Christ, as head of the visible Church. And looke as the covenant laid hold upon, by the lively faith of gracious parents, as made with respect to their children hath mighty force to effect very gratious things in the elect seed, yea albeit dying young, as sundry of those elect ones of *Abrahams* race did, *Rom.* 9. 6. yea so as to make their outward washings to become effectuall in Christ to an inward clensing, *Ephes.* 5. 25, 26. yea so as to bring in and bring home many of such covenant children. Whence those revolters beloved for their covenant fathers sake, as such, *Rom.* 11. 28. and hence made as a ground of their

their returne, *verſe* 15,16. So is there ſuch validitie in the cove- Chap. 3.
nant inveſted with Church-covenant, albeit but unworthily oft- *Sect.* 6.
times held forth by the parents, which doth beget upon the chil-
dren an externall filiall relation unto God, and to his ſpouſe
the viſible Church; whence that reſpect of children of God and
his Church, by vertue of that Eſpouſall covenant, *Ezek* 16.8. Even
in the children of Idolatrous members, *verſe* 20,21,23. Great is the
force of this way of the covenant ſo clothed. Albeit many unwor-
thy members are girt up in it, to hold them and theirs in externall
Church-communion, *Jer.* 13.11. untill either that Church bee di-
vorced from God, or the particular members diſfranchiſed by
ſome Church cenſure, of ſuch a Church-covenant priviledge. This
conſideration with the former mentioned in that firſt concluſion,
may alſo ſatisfie *M.B.* that our doctrine touching Infants covenant
and Church-right to baptiſme doth not neceſſarily produce, ei-
ther that abſurdity of a ſtate of grace and remiſſion of ſinnes be-
fore calling, or of birth grace (as *J.I.* hath it) conveyed from pa-
rent to child: underſtanding it of grace abſolute and grace in them
and not of grace upon them, or relative grace. And if of grace up-
on them, yet if underſtanding what hee ſaith as meant of juſtifi-
cation and ſaving adoption, and not of externall adoption and
covenant adminiſtration, the former they convey not, as neither
doth a free Deniſon his perſonall gifts of wiſedome,&c. the later
hee may; not as a man barely, but with this reduplication, conſi-
dered as a parent in covenant and Church and ſpirituall citie e-
ſtate; for ſo by vertue of the covenant hee is in, together with the
profeſſed parentall application and challenge of it, as to him and
his, hee may convey ſuch an externall right formerly mentioned.
Nor is that abſurditie ours, that wee make ſuch viſible members of
Chriſts church before calling, for if hee meane it of effectuall cal-
ling; he, if inviſible Church fellowſhip will come under that abſur-
ditie too; unleſſe hee could wholly exclude hypocrites from viſi-
ble Churches, or ſuppoſe ſuch a Church where neither are nor
can come any falſe brethren. If hee intendeth it of externall cal-
ling, ſo viſible beleevers and inchurched parents Infants, are with
and in their parents call, to the externall fellowſhip of Church-
covenant, implicitely called with them. As before they were afarre
off together from covenant and Church, ſo now are they made
nigh together thus farre. Of the like nature is that imaginary ab-
ſurditie, of entailing grace to generation not to regeneration or of

Chap.3. Sect.7. upholding a nationall Church; hee knowes wee in *New-England* which hold the one, yet doe not maintaine the other in the usuall sense of a nationall Church. And this which hath been here said also may answer that of *I.S.* that Infants have not union with Christ, as not having faith, and therefore may not have any communion in Church-ordinances; if hee intend it of saving faith, his sequele is weake, since many which doe not savingly beleeve are in respect of their in-being in the visible Church, to which also Christ is head, in Christ as the head of that body, in which they are visible members, whence also that *John* 15. 2. But to speake to the proposition it selfe, I say Infants without actuall faith, are of Christs body the Church, of which more afterwards, and so in Christ as the head of the visible Church. Their parents professed application of the covenant with reference to them, as well as to themselves, they are together with themselves Ecclesiastically one with Christ as the head of the visible Church.

SECT. VII.

Conclus. 6. THat the body of the Jewish Church to old was under the covenant of grace, as invested with Church covenant, in respect of externall interest therein. It was not (as some say) that they onely had a covenant of grace among them, which was made to some choyce ones among them, but that which was made with and dispensed to the body of the Jewes, was a covenant of works and not of grace; for the contrary appeareth, 1. In that the covenant was made with *Abraham*, *Isaac* and *Iacb*, in reference to their whole seed at least in respect of externall and ecclesiasticall right, as before wee proved. And hence God appointed them all to receive the visible seale thereof, see *Gen.*17, 8,9,10,11,12,13. and 26.3,4,5. and 28.12,13,14. either then these covenant fathers receiving the covenant in reference to their children, had a contrary covenant of life and death, grace and works, made with them, and so at one and the same time were externally under the blessing and curse of God, and so were not one root to their seed, nor first fruits of one sort; but as their branches and lumpe in the body of them, are supposed to have the covenant of workes dispensed to them, so are they to them as a legall root and first-fruits of that sort: yet sundry of the branches being elect ones, to them they are an Evangelicall roote, and first fruits of another sort, contrary to that letter of the Text, *Rom.*11,16. or if not both, then

then either receiving a covenant of workes alone, in reference to them all elected, or not: or it must be granted, that they received the covenant of grace with Ecclesiasticall respect to them all. Chap. 3. Sect. 7.

2. The very substance of the covenant made and enjoyned to be sealed upon all the children of those fathers, *Acts* 7. 8. with *Gen.* 17. 7, 8, 9, 10. was (as hath been proved) not a Legall but an Evangelicall covenant. It was not, Doe this and live, or else bee accursed, *Gal.* 3. 10, 11, 12. but I will bee a God to thy seed, not to *Isaac* of *Abraham* alone; nor to *Jacob* of *Isaac* alone, in that Church-right and way, but to thy seede in their generations. It was their covenant-right to have the Tabernacle of God, or Ordinances as their priviledge, yea and his presence therein. Hence that *Exod.* 40. 34, 35. 38. and *Num.* 6. 6. 9. and *Levit.* 9. 14. hence that filling of their Temple with smoak, with the glory of God, 1 *King.* 8. 10, 11. so *Isa.* 6. 1, 2, 3, 4. hence that same testifying of the presence of God in the Churches, after Christs ascension, in a way of mercy to his people, and for their sakes in a way of justice against his and their enemies, *Revel.* 15. 8. Hence the frequent answers made to them, and for them by Oracle from Gods mercy-seate, *Exod.* 23. 21, 22, see *Deut.* 4. 7. Christ himselfe went with them whither soever they went, 1 *Cor.* 10. 4. whence they are said to tempt him, *verse* 9. see *Exod.* 33. 15, 16. besides those extraordinary Sacraments in which they shared as spirituall things, 1 *Cor.* 1, 2, 3, 4. onely those fathers so partaking of them, which to Egyptians, and beasts were not of that nature. It was their covenant-right to have such deliverances flowing thence, as that from Egypt, *Exod.* 6. 7. albeit afterward too God continued in other respects as well as that, their covenant God, *Exod.* 29. 45, 46. *Levit.* 26. 11, 12. so in and after that Babylonish deliverance, *Ier.* 24. 7. which deliverances of theirs, were not of any common nature to other people, but by vertue of Christ the Anointing, the Mediator (virtually) of that cove- *Isa.* 10. 27. see *Ier.* 24. 7. and 15. 17, 18, 19, 20. see more *Deut.* 29. with 30. 6. *Acts* 2. 38, 39. hence that, *Rom.* 3. 29, 30. see *Heb.* 4. 1, 2. *Acts* 3. 25. *Rom.* 9. 4. not meaning the Law or two Tables of it, but distinguishing those promises from the other; nor was *Canaan* all which God promised them, as some have said. For,

First, it was promised them as an everlasting possession, when yet many, even the best of them, never enjoyed it constantly, if at all, *Heb.* 11. 9, 10. *Num.* 20. 12. the promise of *Canaan* was ratified in Christ, as are other temporall blessings to us now, 1 *Cor.* 3. 21, 22.

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21,22. hence Christ's said to drive out their enemies thence from them, *Exod.* 23. 20,21. hence called *Immanuels* land, *Esay* 8. 8. hence sundry of them excluded thence for that Gospel sin of unbelief, *Heb.* 3. last compared with Chap. 4. 2. Hence God promised to bee a God to them, and as one branch thereof, instanceth in giving them *Canaan*, *Gen.* 17. 7. 8. yet to shew that was not all hee promised, hee againe addeth after that; And I will be a God to them. Hence those expectations of faith beyond the same, *Heb.* 11. 9, 10. *Ps.* 142. 5.

Secondly, the Proselyted strangers were to have *Abrahams* covenant sealed to them and theirs by Circumcision, *Gen.* 17. 7, 8, 9, 10, 11, 12, 13. yet they might not have lots there, nor keepe them, if returne them at the Jubilee, *Iosh.* 13. 6. *Numb.* 36. 2. and 3. 53.

Thirdly, Christ was the mediator of that covenant of *Abraham* made with them and so held out to them all, witnesse their sacrifices expiatory, and propitiatory, injoyned the whole congregation in case of sinne, *Levit.* 4. 13. unto 22. witnesse the two Goates, one for a sinne offering for the whole congregation, and the other the scape goate, over which all the sinnes of the children of *Israel*, were confessed by the Priests, and then it was in a typicall way to carry away all their sinnes, into a place farre remote, *Levit.* 16. 15, 21, 22, &c. what this did externally signifie, none is ignorant which knowes the Scriptures. And albeit all made not effectuall use of it by saving faith, yet God herein testified what a covenant they were under, even that of grace confirmed in Christ, and to what they had according to men externall right. Hence the high Priest in type of Christ, bare the names of the 12. Tribes, and made intercession and atonement for them upon the like ground. *Adam*, with whom that covenant of workes was made, had no such sacrifices, *Gal.* 3. 16, 17. the Apostle speaking of the promises to *Abraham*, not excluding this, *Gen.* 17. albeit more especially relating to *Gen.* 12. 2. 31. saith not, they were [to bee confirmed] in Christ, as if not at all ratified in Christ to them of old: but saith the covenant [was confirmed] long before the Law in Christ, so as that could not disanull the validitie of it, and *Acts* 3. 25. they are said to bee children of the Gospell promise, *Gen.* 12. 3 hence *Luke* 1. 54, 55. 67, 68. unto the 76 Verse, and Christ as a Minister, not of circumcising, for he neither circumcised, nor baptized personally, *Iohn* 4. 1. but of the circumcision, that is the Jewish Church

Church and people, *Gal.* 2. 7. hee came actually and personally to confirme those promises made to the fathers, as *Gen.* 17, 7, 8. which hee had before virtually confirmed, *Gal.* 3. 16, 17. And which is observable, the Apostle, *Rom.* 15. 9, 10, 11, 12. brings in foure reasons, to prove the receiving in of the Gentiles to the fellowship of the covenant and Gospel, as that which was opposed much, but to confirme that of the Jewish covenant estate, *verse* 8. hee brings no further reason, then that, taken from one end of Christs comming in the flesh: as if to deny the former were to question the later. And how can it bee imagined that such an Evangelicall covenant as that, *Gen.* 17. 7. made with reference to them, should bee made without respect to Christ, in whom salvation was really exhibited to the elect among them, *Acts* 4. 10. 1 *Pet.* 23, 24 with *Isa.* 40. 8. *Psal.* 115 8. to 16. and 111 3, 4 & 44. 17, 18. 22 with *Rom.* 8. 36 *Heb.* 11. *per totum. Johns* converts were but turned to the wisedome or faith of their righteous fathers, *Luk.* 1. 17 and to the rest externally ministred in the visible seales and types thereof, to shew, it was their visible covenant and Church-right also, if they had hearts to improve it, and that they should answer dearely for rejecting their owne mercy if despisers, &c. as they afterwards did, *Rom.* 11. 20. hitherto was their injunction of the brazen Serpent, and their looking upon it, *Numb.* 21. 7, 8, 9, 10. with *John* 3. 14, 15. Chap. 3. Sect. 7.

Fourthly, the covenant of workes holds out no pardon or mercy to transgressors, as did this covenant made and dispensed to the Jewes, *Gen.* 17. 7. as before wee shewed, so *Acts* 2. 38, 39.

Fiftly, the covenant of works required not either faith in Christ or repentance, those Gospel duties *Mat.* 1. but perfect personall obedience, much lesse did it offer grace inabling to repent, but this their covenant did both require and offer the same, *Deut.* Chap. 30. Verse 6. as *I.S.* confesseth, see more *Acts* Chap. 3. Verse 25, 26.

Sixtly, No salvation at all to any, by acceptance of the termes of the covenant of workes, nor possibilitie of it, *Gal.* 3. 10. but here was rest and salvation in the word to them dispensed, if they had hearts to have improved it, else none had ever been saved by it, contrary to *Heb.* 11. yea chap. 12. 1, 2. they are made our patternes and leaders that way, that was Gospel, even glad tidings of salvation by Christ to come, which was dispensed to them; albeit it were not Gospel strictly taken for the revelation of Christ as actually

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ally incarnates and personally ratifying the same, *Rom.* 1. 16, 17. *Revel.* 14. 6. *Heb.* 4. 2. compared with 2 *Tim.* 1. 10. and 1 *Pet.* 1. 10.

Seventhly, all the Jewes best and worst, had the same dispensers of the covenant, as their Ministers in whom they were all interested, and by whom they were ministerially urged, with their covenant-right in common, *Exod.* 19. 5, 6. and 24. 7, 8. with *Heb.* 9. 15, 16, 17. 20. *Psal.* 50. 5. 16. and 44. 17. *Isa.* 24. 1. *Ier.* 31. 37. and 33. 25, 26. *Ezek.* 16. 8. 59. 60. 62. *Zach.* 9. 11.

Eighthly, the covenant of works was made with all men without distinction in *Adam*, but this covenant was a peculiar covenant, made with the seed of *Abraham*, *Isaac* and *Jacob*, as before was shewed.

Ninthly, the cause of the Jewes not profiting by the Gospell so ministred to them as their priviledge was, not their not doing, (which is the defect of the condition of the legall covenant) but their not beleeving, or want of the condition of the Evangelicall covenant, *Heb.* 4. 2. And lest any should say: yea true, the Gospel was preached to them, as it is or may be to *Indians* with us, which have not so much as externall right in it; I say, they were cast off from their Evangelicall covenant priviledges, not for not doing, but for not beleeving, hence cut out of their root, and cast off from the priviledge of their first fruits *Abraham*, *Isaac* and *Jacob*, not as begetting, and naturall fathers: for they are still their children thus, even the worst of them, *John* 8. 37. but from them as covenant spirituall fathers, *Rom.* 11. 20. And observe that hee speaketh, that if the worst part of the Jewes, as if they accepted interest in the proper object of faith, *scil.* the covenant, not of workes but of grace, out of which they are broken by their Gospel sinne of unbeleefe.

Tenthly, the refuse Jewes thus cut and cast off, I demand from what they are cast, and into what estate they are now put? to the former, none will say they are cut out and cast off from a visible right, or estate of a covenant of workes, and the dispensation thereof: that were well for them, if so: So then their former priviledged estate for their covenant fathers, from which they were cast by reason of unbeleefe, was not barely a ceremoniall yoake, the which our opposites urge as grievous to them all and a priviledge rather to bend thereof: Nor the bare subservient covenant at Mount *Sinai*, (as *Cameron* calleth it.) For first, the branch priviledge which they had in reference to those covenant fathers, as such

such was long before *Moses* or his fathers were borne, and that is that to which *Rom.*11.15,16.28. speakes to, as even our opposites will confesse. Secondly, according to *Camerons* grounds *de Triplici foedere, Thes.*68. many things are in that subservient covenant, which was 430. yeeres after the promise to *Abraham*, *Gen.*12,&c. which are not applyable to that covenant, *Gen.*17.7. as that: that convinced of sinne and cleared divine justice: but that covenant of grace tendred pardon,&c. And so did that covenant, I will bee a God to thy seed, as before: that sheweth dutie, but not grace to performe, as doth the covenant of grace: yea and as did that, *Gen.* 17.7. as before, yea, and as did that covenant made with all *Israel.* After and besides that covenant in *Horeb*, *Deut.*29.1,2. with 30.6. that had the stipulation of Doe and live, not so in the covenant of grace, *Gen.* 17. no nor in that, *Deut.* 30. 6. see *Gen.* 12. 3. with *Gal.*3.8. That was a carnall Symboll of the Jewish Church (comparatively) but that in *Gen.*17. and *Deut.*30.6. more spirituall; that shewed sinne and misery, but this happinesse in remission of sinnes, as well as misery without it, *Rom.* 4.6,7,8.11.13. of that was *Moses*, of this was Christ, Mediator, *Gal.* 3. 16, 17. *Rom.* 15. 8. Hence those of the first borne of that Hebrew Church of old, *Heb.* 12.23. priviledged in the blood and Mediator, *verse* 14. That Covenant was imbondaging, not so that in *Gen.*17.7. we now inheriting the same by faith in him, not bondage in or by it, nor sorrow, but comfort, see 2 *Sam.* 23.4,5. that sheweth the way of worship, but this grace to act it as before, so *Gen.* 17. so *Deut.* 30. 6. that was against us, yea but this was for us, *Gen.* 17. 7. as is evident, and so was for them, whence the same subjects in that *Deut.* 30. 6. Even parents and children; That held out Temporalls, yea but this Eternalls, *Gen.* 17.7. with *Heb.* 11.16. *Matth.*22.31. hence *Abrahams* bosome is heaven, opposed to hell, *Luke* 16. 22, 23. Hence heavens glory, is fitting downe with *Abraham*, *Isaac* and *Jacob* in Gods kingdome, *Luke* 13. 25.16. 27. Yea all our opposites contend for the rigour and burdensomnesse of *Sinai's* covenant, no such sore punishment of Jewish unbeleefe to bee rid of that: nay they count it their glory at this day to retaine it and bee zealous for it, but as was said they were discarded a former right and priviledge and cast into a contrary estate. I enlarge here to cleare mistakes.

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11. The better part of the Jewes which abode in their covenant estate from which they were not broken off, *Rom.* 11.7.17.20. they

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changed not their estate in the substantialls of it, but abode therein unbroken off. Now I demand, was this their priviledge estate in which they abode, an estate of a covenant of workes; or at best was it an estate of a subservient *Sinai* covenant, as *Cameron* phraseth it, the condition whereof was no other according to him, then do and live, or else die, which if so, was in effect as the covenant of workes strictly taken, I suppose none will affirme that: verily then what ever ceremoniall vailes were super-addded in *Moses* dayes, yet that could not invalidate *Abrahams* covenant, in which they with the rest of their fellow-members then cast out, were interested in common; albeit these had a more peculiar benefit thereby, which the other fell short of by that unbelefe.

12. The Gospelled Gentiles stood in that very condition by faith, and came into the very same kingdome estate, for the nature or essentialls of it, out of which the worser part of the Jewes were broken and cast, they were gaffed in ἐνάντιος, in the place, or roome of those broken branches: as *Beza* hath it, *Rom.* 11. 17. see *vers.* 19, 20. *Matth.* 8. 11, 12. and 21. 43. but such Gentiles are not in such a preternaturall way, *Rom.* 11. 24. brought under a bare covenant of workes, or at most under *Sinai* covenant considered in the legall part of it: but into a state of the covenant of grace, and the externall right and priviledge thereof. Therefore in the essentialls of that covenant estate the same. Lastly, God remembred the worst of them for good, when in the worst estate by sinne, and made it as I may say frequently a motive to himselfe, to shew them this and that especiall favour, even the respect to his covenant with them, and with their fathers in their stead. If this covenant made with them had beene as *Adams* or *Sinai's* covenant, in the legall part of it, a covenant of meere doing, and living by it, or else perishing, &c. that being minded by God, would have called for justice against them in their just destruction, and have urged God, even for respect to his justice, to have then cut off all such Idolatrous Apostates. But verily, in that it was a covenant prevayling for mercy and grace, rather to bee freely extended to them, albeit so unworthy, what was it other, then that free covenant of Gods grace, which when they failed of their part of the covenant in all Ecclesiasticall respects, *Ezek.* 16. 8. 59. 6, &c. yet God will out of respect to his owne part of the covenant made with them, shew them favour? *vers.* 60. 62, 63. so *Ezek.* 36. 17, 18, 19, 20, 21, 22, 23, 24, 25, 26. and 31, &c. And marke what the phrase is, speaking

king to that church-body, of which *Ezek.* 16. 67. 8, 9, &c. he saith, I will remember my covenant made with [thee:] not with this or that particular Jew: but with them all in an Ecclesiasticall way, and in respect of externall right: albeit some onely had the saving benefit thereof, as being the select covenanters mainely intended. So *Esay* 48. 1, 2, 3, 4, &c. God considers that people as Iron sinewed, and refusing to heare, &c. Yet for his owne name or covenanted grace and truth and honours sake, he saith, hee will extend such and such patience and mercy to them, *verse* 9, 10, 11. Against this are objected. Chap. 3. *Sect.* 8.

SECT. 8. Objections against the Iewes covenant-state removed.

1. *Object.* They were the children of the flesh, not of God, and of his promise, *Rom.* 9. 7, 8.

Answ. If wee take children of God, for such as were savingly regenerate and adopted, or children of the promise, for such as were of the elect seed, in whom the promise tooke saving effect: So it's true onely of some of the Jewes, *John* 1. 12, 13. *Rom.* 9. 6, 7, 8. &c. But if you take it of the Church-seed of the promise, and such as were externally adopted of God, and instated in the covenant of grace, as invested also with Church-covenant: so they were children even of that free covenant of blessing in Christ, *Acts* 3. 25, 26. and had the promises indefinitely, as *Deut.* 30. 6. *Jer.* 31. 37. *Gen.* 17. 7, &c. belonging to them, *Rom.* 9. 4. and were children of God, Christs owne, &c. even the worst of them, *John* 1. 12. *Deut.* 32. 19, 20. *Isa.* 1. 2. and 43. 6. *Ezek.* 16. 20, 21. 23. *Matth.* 15. 26. Christs chickens, *Matth.* 23. end; not Gods children meerely by creation, as neither were that Church-seed of old, called the sons of God for that, *Gen.* 6. 1, 2. in opposition to the daughters of men, or of those without the Church: For so all were of God, *Mal.* 2. 10. *Heb.* 12. 9. nor yet by regeneration, and saving adoption such: but by externall filiation, and adoption. The argument then is a *dicto secundum quid.* They are not children of the promise, or of God, savingly and in respect of the effect of the promise, and of their covenant and Church estate to salvation, therefore not at all children of God or of his promise, which followeth not.

2 *Object.* They were children onely after the flesh, and of the *Sinai*-covenant, *John* 8. *Gal.* 4. now *Abrahams* spirituall seed onely are in the covenant of grace, *Rom.* 9.

Answ. If children after the flesh be taken properly, so even *Isaac* and *Jacob* were such. They had *Abraham* to their father, as well as the Jewes. If taken exclusively, as if no more but children of the

Chap.3. *Sect.*8. flesh, wee have already proved, in what sense they were children of God, and of his free covenant. If children of the flesh allegorically, so I deny that the Apostles intent, *Gal.* 4. is to compare the state of the Jewes from *Abrahams* time downward, to *Ishmael* of *Hagar*, as neither were they as *Ishmael* of *Hagar* the bondwoman, but of *Sarah* the freewoman, even as *Isaac* was, *Esa.*51.1,2. *Heb.*11. 11,12. *Esa.* 10.22,23. So neither doth the Apostle consider them, in reference to their first covenant estate in *Abraham*, but to their degenerate estate into a legall frame and way, *scil.* as adhering to the morall Law, delivered in mount *Sinai*, not as a rule of holy life, as there it was propounded and intended; but as the substance of the covenant of workes, so as to looke for life by it, in which way God never intended it to his covenant people. And likewise considering them, as abusing the ceremoniall law, not as given of God at *Sinai*, to represent the Messiah, before his comming in the flesh, as one, in whose blood virtually they might, and ought to have looked for life and grace, and by it to bee led to him, when come in the flesh, as hee, in whom all those shadowes were fulfilled and so to cease; but they abusing both morall and ceremoniall Law, so as to seeke to bee justified, after Christs comming thereby, and not by Christ, and persecuting such as held forth the contrary, in this allegoricall sense, not *Hierusalem*, or the Church of old, but *Jerusalem* which then was, when *Paul* wrote this, long after Christs time; As might be shewed by comparing *Gal.* 1.17,18. and 2.1. with other Scriptures. This *Hierusalem* which then was, and her children, *Hierusalem* which now is and her children, and *verse* 29. and so it is now, not so was it of old, *verse* 29. Those which did as *Rom.* 9.31,32,33. and 11. 20. which were enemies to the Gospel-church, *v.*21. 1 *Thes.* 2. 14,15,16. These which would bee under the Law, in that sense, not under Christ, *Gal.* 4. 21. to 26. These were the persons here intended. Yea, it's evident, that hee considereth not the Jew-Church of old, as in covenant with God, but that Allegoricall *Hierusalem*, in that hee applyeth this to all Legalists, whether Jewes or Gentiles. Those of Galatian Churches which are and will bee of that straine, they were such children also, *Gal.* 4. 21. Tell mee, saith *Paul* to them, [yee] that desire to bee under the Law, &c. where hee applyeth that further, *verse* 2,3,4,&c. whence also that, *Gal.*5.2,3,4,&c. In a word, it's one thing to bee under the morall or ceremoniall Law, as a tutor, another thing to bee under it as a parent, both the Church-seed

of

of *Abraham*, and his choyce elect ſeed, were all in common under the Law in the former ſenſe, and ſo to the outward face of reaſon, and comparatively, they were as ſervants, *Gal.* 4.1,2,3, 4. *ſcil.* not ſo free from vayles and manifold ceremonious burdens and ſervices. They were a royall nation, under a Princely covenant and eſtate, *Exod.* 19.5,6. They were then children, yea and heires as to *Canaan*, ſo to greater things alſo: in reſpect of externall right, *Gal.* 4.1,2,3. But yet as Princes children at ſchoole, or as great mens ſonnes, at a kind of ſervice. Thus they were under the Law as a Tutor. *ibid.* but under it as a parent and mother, *v.* 23,24,&c. *ſcil.* ſuch as were only of the *Sinai* covenant in the legall part of it, and were to inherit by vertue thereof, or no way. Thus thoſe Jewes, as of *Abraham*, *Iſaac* & *Jacob* conſidered as covenant-fathers, they were of other manner of ſeed, *ſcil.* ſuch like as *Gen.* 17.7 and *Deut.* 36, &c. and were externally inſtated to another manner of inheritance. Chap. 3. Sect 8

3 *Object.* They were under the old and firſt covenant, which was formerly, &c. and not under the new, or in the covenant of grace.

Anſw. Even that *Sinai* covenant could not diſanull that covenant formerly made with them in *Abraham*, as being much later then it, *Gal.* 4. 16, 17. That was upon their comming out of *Egypt*, *Jer.* 31. 32. This above 400. yeeres before it. The covenant of *Abraham*, *Iſaac* and *Jacob*, in reference to their Church ſeed, was in the eſſentialls of it, the ſame with that diſpenſed to us now, and as to them before *Abraham*, an everlaſting covenant and Goſpel, *Heb.* 13. 20. *Rev.* 14. 6. The Lord, as others which are wiſe and not variable, made but one teſtament, or covenant, or will of grace, yet he cauſed it to be writ in divers characters, & ſome more legible and perſpicuous. The royall charter and grant was and is the ſame, but renewed: ſo that the phraſes [new and old] import not, new, in nature and ſubſtance, but in accidents and qualities, or new, that is, renewed. As the ſame grace in nature, it is ſaid to be new or renewed every morning, *Lam.* 3.22,23. ſo the commandement of love, the ſame in nature, both old from the beginning, & yet alſo new, *1 John* 2.7,8. ſo, the new way, *Heb.* 10.20. yet the old way too, *Heb.* 13.8. 20. Chriſt is not two wayes but one way, *John* 14.6. ſo new heavens and earth, *ſcil.* refined: new churches, yet the ſame eſſentially with thoſe of old, as wee ſometimes call garments new, which are but old ones new trimmed. When the covenant is ſaid to be new and old, it is not *diviſio generis in ſpecies*, but *ſubjecti in adjuncta*: So the phraſes [firſt, and ſecond] *Heb.* 9. note that two teſtaments

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specifically different, but numerically, as the first and second person in the Trinitie are called first and second, yet are not two Gods essentially, but one. Besides, it's called a first and second testament, *scil.* in order of succession. So, the former is said to bee faulty comparatively, not absolutely. In a word, in way and manner of dispensation, that was different from the covenant now dispensed, in respect of ceremony of administration, not in the essentialls. And this which hath been said, may take off divers empty scruples, which may make against Gods covenant of old, with the Jewes, as if not of any force to our purpose.

4 *Object.* It was not the same covenant made with them, as with *Abraham*, *Isaac* and *Iacob*.

Answ. It was a covenant made for ever, and the same with that unto *Abraham*, and with that oath unto *Isaac*; and it was that which God remembred, for their good, and so an Evangelicall covenant; yea, it was a soveraigne commanding word of grace, and certaine. Therefore said to bee commanded. For which see, *Psal.* 105. 8, 9, 10. And of the phrase of commandment, taken for the promise, see *Psal.* 119. 54. 66. 92, 93. 96. and *Psal.* 94. 19. and 133. 3. meaning of the Law of faith or of the promise, *Rom.* 3. 27. which is mighty to effect, notwithstanding other lets, *Rom.* 3. 3. True, you will say, in respect of *Canaan* promised, there was such a covenant with them, *Psal.* 105. 11.

Answ. That covenant was of another nature, then meerely such: else, not lasting in such sort to 1000. generations, *verse* 8. whereas *Matthew* noteth but 42. generations from *Adam* to Christ.

5 *Object.* It was a nationall covenant, say some, *Ergo*, a covenant of workes.

Answ. It followeth not *ex natura rei*; for that Gospell covenant, *Gal.* 3. 8. was of a nationall nature, *Gen.* 12. 2, 3. being a promise to *Abraham*, to make a nation of him; and not excluding a Church respect of that nation, yet did not God make two contrary covenants of workes and grace with him; nor if it had beene a covenant of workes, which was made with that nation, as it had not held them so long together by the strength of it, *Ier.* 13. 11. so neither durst any have pleaded it in the revolted estate of that Church, as hee did *Ier.* 14. 19, 20, 21.

6 *Object.* It threatned and executed corporall punishments, as well as rewards.

Answ. And so doth the Gospel also, *John* 3. 18. 36. *Mark* 16. 15, 16.

16. 2 *Thes.* 1. 8. *Rev.* 11. 3, 4, 5, 6. *Hebr.* 2. 1, 2, 3. 1 *Cor.* 11. 29. 1 *Tim.* 4. 8, &c. Chap. 3. Sect. 8.

7 *Objct.* That admitted of a fleshly seed, and such as proved carnall, this onely of a spirituall seed, and such as beleeve.

Answ. That, as invested with Church covenant, admitted none but a Church-seed, and Church-members, to the fellowship of the covenant externally dispensed: And so much, and no more is done, if rightly done now. Againe, if the Author take fleshly seed, for such as came of *Abraham*, *Isaac* and *Iacob*; so in admitting all, it must needs admit the elect seed of *Abaham* also, unlesse any deny, that there were any such of that Church. Contrary to *Rom.* 9. 6, 7, 8, &c. And so it did not admit onely of such as proved carnall, but as well of beleevers also. If he take it in an allegoricall sense, as *Gal.* 4. so also it admitted of others, then such. And on the other side the covenant now, as invested with Church-covenant, and so most authoritatively administred; it admitteth, as of children, which come of good parents, so of carnall hypocrites, yea of fleshly legalists, which defy ordinances, and rest in, and trust unto them, and to their Church, and family, and closet duties, &c. the *Galatian* Churches had such legalists, *Gal.* 4. 21, 22, 23. Many are called into covenant fellowship, which are not chosen, *Mat.* 22. 13.

8 *Objct.* That was in the flesh, this in the heart.

Answ. Was that onely in the flesh? was not the word of Covenant as well in their heart? as *Moses* judging ecclesiastically avoweth of *Israel*, *Deut.* 29. 10, 11, &c. with 30. 11, 12, 13, 14. so *Isa.* 51. 7. Gods covenant now, is to write his Law in our hearts, *Heb.* 8. but is not all that included in this, I will bee your God? whence all is closed up in that phrase, *ibid.* or was not this first made to the Jewes after their returne from captivitie more expressly, *Ier.* 31. as before more implicitely, *Gen.* 17. Yea, but God did not actually write such holy dispositions in them. Suppose he did not: that is the execution of the covenant, as for the very *brith*, or covenant it selfe; it is the promise hereof dispensed to them, and this they had, both *Gen.* 17. and *Deut.* 30. 6. To circumcise the heart to love God, is to imprint gratious dispositions; to promise the same to them is to covenant to imprint it, and so he did covenant with them and their, *ibid.* Besides, is not Gods covenant now also Sacramentally on our bodies too, and in many no further? which are onely baptized with water, but their soules filthy and chaffie,

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chaffie, *Matth.* 3.11,12. which have barely the washing of the flesh, not the heart. Answer, as some call it, 1 *Pet.* 3.21.

9 *Object.* That was in their Generations, *Gen.* 7. not so now.

Answ. As that was to *Abraham* and *Isaacs* seed in their generations, till they actually became obstinate, perversely rejecting the covenant-grace and Christ, so it is now, *Rom.* 11. from 16. to 24. As In-churched *Cain*, who was of *Adams* house-Church, was then together with his, and not till then, rejected, *Gen.* 4.15,16. compared with *Gen.* 6. 1,2. where his posteritie are called daughters of men, as contra-distinct from the children of God, or of the Church. Then also, and not till then, was *Ishmael*, together with his rejected, *scil.* when hee mockt at both the head Christ, and the body the Church, in *Isaac*, in whose race it was promised, the covenant should bee confirmed, and by them carried on, see *Gen.* 17,18,19,20,21. compared with 21.9,10,11,12. and *Gal.* 4. And then, and not till then, was *Esau*, with his rejected, *Hebr.* 12.15, 16,17.

10 *Object.* That was a conditionall covenant, this an absolute. That had a commandement, as the instrumentall meanes, or cause of interest in the Covenant, and that required onely a male of eight dayes old, to interest them in the covenant of their fathers, and for that end to bee circumcised, &c. but now, not so.

Answ. If the intent of the objectors be to exclude all conditions, surely now the Gospell requireth faith and repentance, and so it did then. To externall interest personall faith was not required, witnesse that, *Deut.* 29. and 30.6. But to effectuall interest, it was in *adultis*, *Heb.* 4.2. But it's false to say the commandement gave right to covenant-interest, since covenant-right was first premised and declared, to bee the ground of that commanded service, of the initiatory seale, *Gen.* 17.7,8,9,10,11, &c. Thou shalt therefore keepe my covenant. Hee doth not say you must bee, or are circumcised, and therefore will bee your God: But I will be a God to thee and thy seed, therefore thou and they shall bee circumcised; the nature of a seale supposeth a covenant to bee sealed. Againe, that also is of like truth, which is said, that it required onely a male of eight dayes old. The promise being made indefinitely to the seed, whether male or female, and not to the eighth day old seed, but to the seed, albeit but a day old, else, what had become of them, if they died then, in respect of that ordinary covenant meanes of their good? *Rom.* 9.6.

11 *Object.*

11 *Object.* That promiſed temporall things to both ſeeds, as *Canaan*; this ſpirituall. Chap. 3. *Sect.* 8.

Anſw. Was not *Canaan* typicall to both ſeeds, as you call them? Elſe, why were any condemned for their unbeleefe? *Heb.* 3. laſt, and 4. 1, 2. compared. Or were temporall things all that was promiſed, in this [I will bee your God?] or was hearts circumciſion promiſed them, *Deut.* 30. a temporall thing? or doth not the Goſpel now promiſe, and exhibite temporall things alſo? 1 *Cor.* 3. 21, 22. 1 *Tim.* 4. 8.

12 *Object.* With the Jewes, the Church and the State were the ſame, but not ſo now.

Anſw. God never confounded Church and civill ſtate, either then or now. Who dare make God the author of confuſion, which is the God of Order? Hee then kept them ſeverall, paling in the civill ſtate with the judicialls, with which the Church as ſuch, dealt not, but as civill caſes came under a Church-conſideration. Shee had her ceremonialls and moralls to regulate her Kings and Princes, Prieſts, Levites, and Elders, had their proper worke, and moved onely in their owne ſpheres. The Elders of the aſſemblies knew and acted in their places Eccleſiaſtically, without interruption from civill officers, or intruding upon civill offices, as ſuch, *Joſh.* 9. and 16. 1. 2. *Act.* 14. *Luke* 4. the matters of the King and of the Lord, were carefully bounded and ſundred, 2 *Chron.* 17. 11.

And becauſe *I. S.* maketh many of theſe objections, let us ſee whether what himſelfe affirmeth, will not neceſſarily confirme much of what wee have ſaid, and undermine many things, which hee and others of his mind doe hold. [To bee a God to them] "ſaith *I. S.* was to fulfill his promiſe to *Abraham* in particular, or "to his ſeed in generall. Citing for that, *Nehem.* 9, 8. *Pſal.* 105. "9, 10, 11, 42. *Luke* 1. 72, 73, 74. In token of which God annexed "Circumciſion as a ſeale to confirme the ſame, Gen. 17. 11. And "againe, unto which covenant circumciſion was added, to put the "people alwayes in mind of the ſaid covenant, *Gen.* 17. 11. and "a ſeale to confirme the covenant on both ſides, God to be a God "to them, as aforeſaid, and they to be his owne people above o-"thers, and ſo to performe the ſame condition of faith and obe-"dience, as *Abraham* their father did, and to walke as ſuch circum-"ciſed in heart, unto which they were ingaged by that ordinance, "*Rom.* 2. 25, 26, 27, 28, 29. otherwiſe that covenant ſtood not in force, &c. Firſt then, there was a covenant of grace, which onely

Chap.3. Sect.8. requireth faith and repentance, made with *Abrahams* seed in generall, and so with the body of the Jewes, Infants and all, as being then particulars of that seed of *Abraham* in generall: God anexing circumcision in token thereof as his mind touching them whilst Infants, visibly to confirme the same to them whether they proved elect or reprobate, *Gen.*17.11. Secondly, then the Initiatory seale of the covenant of grace, was not alwayes of present actuall grace in the party sealed, but unto future grace, and with condition of future actings of faith and repentance: Albeit, not then able practically and personally to restipulate otherwise then passively, and in their parents. It being confessed to bee a seale on both seeds of Gods being a God to them,&c. And putting the people circumcised in mind, *scil.* afterwards of the covenant, and to performe the conditions of it, of faith, and repentance &c. 3 Then circumcision sealed spirituall things, even that covenant [I will bee a God to them] and so fulfill my promises to them: such like as *Luke* 1.72,73,74. In token whereof circumcision was annexed to confirme the same. And surely it confirming a promise of such mercies as *Luke* 1.72, &c. it did confirme very spirituall things to them, and so not temporall things onely, as *Canaan*, &c. as sundry have affirmed. Also, then circumcision, ingaging the circumcised persons to beleeve as *Abraham* did, and to bee in heart circumcised, &c. as *I.S.* cited that place for that purpose, *Rom.*2.25. to the end: Hee else-where contradicteth himselfe, affirming that faith in the blessed seed, was not required either in *Abraham* or others to be circumcised. If it ingaged them to his faith, then bee and adult proselytes stood præ-ingaged to the same faith. Likewise Infants, albeit not actually beleeving at present, yet that seale was on them virtually, as a present ingagement to after faith &c. Nor doth this accord with what *I.S.* elsewhere affirmeth, that circumcision required, not the second birth but first. Since, it ingaging to the hearts circumcision, this could not bee without a second birth supposed. This which hath been said, accordeth with much of that which wee speake, touching baptisme, that it sealeth the covenant indefinitely to all sorts, and that it sealeth on Infants present federall Grace, and unto future grace: likewise unto growne ones, it sealeth personall grace lesse principally, covenant grace principally.

From what hath beene said in this fixth proposition it appeares, that the *Infants* of *Abraham*, *Isaac* and *Jacobs* loynes, were

as well as their covenant and Church-ſeed as any others; hence the covenant runs in the indefinite notion of ſeed, and the ſame ſeed to which *Canaan* was to bee given for an outward inheritance, whereof children were heires as well as parents; hence upon that ground of Gods being a covenant-God to them, was the injunction of their being ſealed by Circumciſion, *Gen.* 17. 7, 8, 9, 10, 11, &c. hence in that way is the Covenant of grace renewed to all *Iſrael* in the termes of you and your ſeed, *Deut.* 30.6. I have beene the larger in this matter of Gods covenant with the Jewes as conceiving the contrary opinion to have beene a great ground both of Anabaptiſme and Familiſme. Chap. 3. *Sect.* 9. Gen. 17.7. and 26.3,4 and 28.13, 14.

SECT. IX.

The Childrens Covenant eſtate in Goſpel.

Concluſ. 7. THat the Covenant intereſt, at leaſt externall and eccleſiaſticall, of Infants of inchurched beleevers, is Goſpell as well as ſuch covenant intereſt of growne perſons. Now becauſe Antipædobaptiſts, or rather Anabaptiſts wholly deny the Covenant-right of Infants of beleevers; let us here alſo adde ſome particulars for further clearing of this propoſition. But firſt let us conſider of that place, *Deut.* 30.6.11, 12, 13, 14. compared with *Rom.* 10. 6. 7. 8. the matter of the promiſe, *ſcil.* inward power of grace, inabling to love the Lord intirely, to purge away and mortifie heart ſinnes, and ſheweth it was a very Goſpel promiſe like that, *Heb.* 8. 10, 11, 12. of writing the Law of grace in the heart: now this was made to the ſeed or children of theſe Churchmembers aſſembled, as Chap. 29. 14, 15. here is not any evaſion as is uſuall in mentioning *Abrahams* ſeed, to ſay hee meant their Allegoricall and their ſpirituall ſeede, &c. this people to whom this was made being not ſo ſpirituall themſelves. Nor was it ſome bare tender, but it was in way of ſpeciall Covenant and oath on Gods part, as *Deut.* 29. 14, 15. ſheweth, nay it was of a ſoveraigne nature, to bring about what God in his ſecret counſell intended, hence called a commandement, *Deut.* 30. 11. like that *Pſal.* 105. 8. the covenant and the commanded word were one; and leſt any doubt ſhould ariſe, how this ſhould bee ratified and made good, *Moſes* prophetically ſetteth out Chriſt as dead and riſen in whom this covenant was virtually ratified, *verſ.* 12, 13. all which the Apoſtle further explaineth: when to ſet forth the

Chap.3. Sect.9. way of Gods free Covenant grace in Christ without workes, *Rom.* 10.6,7,8. calling it the righteousnesse of faith, or Covenant of grace in Christ, which justifying faith is to improve the righteousnesse of faith speaketh on this wise: say not, who shall,&c. where was this spoken, but in *Deut.* 30.11,12,13,14. That commandement or covenant was not farre off, that any should say, who,&c. but it was nigh them,&c. and that commandement which was not farre off, *vers.* 11. that any need speake as *verse* 12, 13. who shall ascend,&c. was the same word, which was nigh them in their mouth and heart, *vers.* 14. this the Apostle expounds to bee the righteousnesse of faith, *Rom.* 10.6. and word of faith, *verse* 8. or covenant and promise of grace in Christ descending into the grave, noting his humiliation, ascending into heaven, noting his exaltation, *verse* 6,7. which faith was to beleeve, and that very doctrine of faith, was that which the Apostles preached: as *Paul* saith, this is the word of faith which [wee] preach, this then, albeit called in *Deut.* 30. a commandement, yet was it a covenant, and that not of workes, nor a bare subservient covenant, but the very Gospell covenant ratified in Christ, the very object of faith, and that which the Apostle preached; now what this commandement or Covenant was, that circumstance noteth, *Deut.* 30.11. this commandement or covenant which I have commanded this day: for *Moses* had that day propounded it in a Church-way, and as a mutuall covenant betwixt them and God, as well as God and them, the parents stipulating therein in behalfe of themselves and children; and so in reference to them also, a conditionall covenant made that day in the plaines of *Moab*, *Deut.* 29. 1.9,10,11, 12,13,14,15. 29. and 30. 6,7,8,9,10,11, 12, 13, 14. so that the places compared evidently prove, 1. That the covenant interest of inchurched stipulating parents children is Gospel. And secondly, that the Apostles preached this doctrine. Thirdly, that beleevers are to eye the Covenant in such a latitude, as to their children with them by faith? Fourthly, that the essentials of the Covenant of grace, in the latitude of the extent thereof to covenant parents with their children, held forth in the old Testament, was delivered and held forth as valid to the faith of the Saints in the new, and after Christs incarnation. This second and fourth particular here mentioned might bee further confirmed both by rule, in that it being proved to bee Gospel by the places now compared, it must needs bee, that the Apostles preached the same;

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being injoyned to preach the Gospel, *Marke* 16. unlesse they either disobeyed Christs charge; or hid some part of Gods Evangelicall mind from his people; contrary to *Rom.* 10. 15. 18. and *Acts* 20. 27. 2 In that also *Peter* being to call upon his hearers to repent, and consequently to beleeve, hee propounds the word of their faith in such a Latitude as with reference to their children, *Acts* 2. 38,39. The like doctrine doth *Paul* hold forth to the Saints at *Rome*, and inchurched beleevers there touching such children, *Rom.* 5. 14, 15. even touching the abounding of the graces of Christ to them. And the like virtually also is held forth by him, *Rom.* 11. 16,17,18,19. as elsewhere is proved, and so 1 *Cor.* 7.14. Chap. 3. Sect. 9.

First then, that which beleevers, as such, have, doe and ought to beleeve as a branch of the covenant of grace, that is Gospel; but this is of that nature, *ergo*. The major needs no proofe: the former Texts also clearing the same: the minor, *de jure*, it's evident: they ought to beleeve the whole Covenant made with them, as is evident, faith must bee as large as it's object, the Covenant is the word of faith. A beleever in the exercise of faith should as well have respect to the whole covenant, as in the exercise of the obedience of faith; respect the whole word of commandement, hee doth not else beleeve rightly which doth not desire and indeavour this: this therefore being one branch of Gods Covenant, to beleevers as beleeving and inchurched, as these Scriptures compared shew they ought to beleeve this, which respecteth their seed, as well as that which respecting themselves if they beleeve aright. God in making a covenant, in a Church reference especially, as was that with *Abraham*, *Gen.* 17.7. hee taketh in their seed or children as joynt covenanters. Hence the phrase of seed in their generations: taking in parents generating and children begotten, as those in and by whom Churches are likely to bee continued; whence God, when to speake in reference to the Church seed, as well as to the choyce elect seed of *Isaacs* line in which the visible, and not meerly the invisible Church was to bee continued, hee saith, hee will establish his covenant with *Isaac*, not with *Ishmael*; *Ishmael* was *Abrahams* seed too, and therefore externally in the covenant, and therefore sealed; but God knowing that *Ishmael* would reject this, hee warneth *Abraham* of it a little before, that it might not trouble him afterwards: It is not to bee with him in his generations: for that cause, *Gen.* 17.18. compared with *Gen.* 21. 9, 10, 11, 12, 13. but with *Isaac* in his generations; God not opposing therein *Isaac*

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to his Church-seed, but to *Ishmael*, who by rejecting the covenant will and did come, hee and his to bee cast out; hence when God speaketh in reference to our times after Christs incarnation when a woman compast a man, *Jer.* 31.22. hee saith, hee will bee a God, not to the families in *Judah* or *Israel* meerly, but to those throughout the earth. It's the old phrase in *Abrahams* covenant expounded and enlarged: I will be a God to thee and to thy seed, in their generations. Hee saith not barely, to thee and to thy seed in regeneration, but, in their generations. Now in that *Abrahams* seed were to bee gentile believers also, in their generations: in *Jeremy* it is, I will bee a God to the families of all the earth, *scil.* where the Gospel shall take so farre place to bring on the parent or parents to him and to his Church; not but that it may fall out, that in a beleevers family, some may come to hate their parents, as *Matth.* 10. for Religion, yet ordinarily it should bee and is otherwise; and God speaketh of things as they ordinarily come to passe: extraordinary cases breake not square here. Yet even in that case too it followeth not but that the children were externally in covenant and Church estate when very children: But apostatizing when growne up, they prove the desperatest enemies to the Gospel, even to persecute their owne parents. So it may bee the wife may remaine a Pagan, and so an enemy. But usually the Gospell when it commeth seasoneth the wife as well as the husband, and so servants as well as masters. Hence such frequent mention in holy story, when speaking of persons which had families to whom the Apostles came, that their families were Gospelled as well as themselves; witnesse that of *Cornelius*, *Stephanus*, *Crispus*, and the Jayler, &c. And even *Anabaptists* deny it not to bee verified in all the adult persons of the families mentioned usually: then by their owne confession wives and servants were usually others at present, at least then Pagans, or persecuters, which sufficeth to for answer *Hen. Dan* objection, touching the disparitie of yokefellowes or masters and servants. It was usually otherwise, and God speakes of things as they usually prove: extraordinary occurrents crosse not such a rule, hence that testimony of the Angell to *Cornelius*, *Acts* 11. He shall speake words unto thee whereby thou and all thy house shall bee saved, *verse* 14. And so *Pauls* phrase runs in that notion, Beleeve in the Lord Jesus and thou shall bee saved, and thy house, *Acts* 16.31. so Christs testimony is to like purpose, This day is salvation come to this house, inasmuch as he also is become a son of *Abraham*;

Abraham; where by the comming of ſalvation to the houſe, hee doth not meane the bare comming of Chriſt, who is called the ſalvation, *Luke* 2. 30. to the materiall houſe of *Zacheus*, as if that were ſuch a notable priviledge of *Zacheus* as a beleever; ſince Chriſt went to many other houſes then ſuch as were the beleeving ſons of *Abraham*, *Luke* 14. 1. and 7. 36. 39. and yet no ſuch ſingular note upon the ſame as here. Nor by ſalvation come to his houſe is meant the comming of ſalvation to himſelfe: as if hee and his houſe were all one: nor doe I know any parallel Scripture ſpeaking in ſuch language, that when the ſcope and intent is to mention the comming of ſuch or ſuch a mercy to ſuch a perſon, that phraſe is uſed to denote the ſame; that ſuch or ſuch a mercy is come to his houſe. What need ſuch a circumlocution? If ſo intended, the word might more plainely have been ſet downe, this day is ſalvation come to this Publican, this perſon, this man, or the like, inaſmuch as hee alſo is become a ſonne of *Abraham*: And what though the Greeke word bee uſed in *Acts* 2. 45. and 4. 35. for *ſecundum* according as, yet not for *quatenus* or *in quantum*: foraſmuch as; the Texts and ſenſe thereof are cleare, that it noteth proportion of ſuch adminiſtration, not meerly the cauſe or reaſon thereof. Or if it be ſuppoſed to imply the cauſe or reaſon thereof, it's evident it noteth the proportion alſo, they gave to every one as, or according as the needed, *ſcil.* proprortionably to their need: It being regular as to give to the needy, ſo to give them according to the meaſure of their preſent neceſſitie. But how that ſenſe will here bee fitly applicable I ſee not, to ſay that ſalvation is come to his houſe or to him according as hee is a beleever, but rather as our tranſlaters render it, it's to be taken as a reaſon of the former, ſalvation is come to this houſe foraſmuch as he is a ſonne of *Abraham*. Yea, but will it not then follow that one mans faith ſaveth others as well as himſelfe? No verily. *Paul* when hee ſpake ſo to the Jaylor, If thou beleeveſt thou ſhalt bee ſaved and thy houſe, *Acts* 16. 31. hee ſpeakes more likely to ſuch a purpoſe, as it may ſeeme; yet verily hee entended not any ſuch doctrine, of others being actually ſaved onely by his faith; but that hee imbracing the covenant of grace in Chriſt, and by faith laying hold of the ſame, his whole houſe, even wife or ſervants and all (as it is uſuall) ſhall fare the better, and come in the Goſpels way: but if hee have children which are the continuers and upholders of the houſe in eſpeciall, there is a more direct Covenant-line, and therefore Chap. 3. Sect. 9.

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therefore ordinary meanes of salvation runs unto them by virtue of *Abrahams* Covenant, and so if hee beleeve, not barely in the Lord Jesus, without reference to the promise, but as held out in the promise of ratifying of the promise, or covenant of grace, in this sense his house, Synecdochically, shall be saved, and brought within this covenant road and ordinary meane of salvation. None ordinarily can be saved but in such a way. It's the word of covenant which must instrumentally bee effectuall thereto, that is Gods order, *Rom.* 9.6. and *Ephes.* 5.25, 26. and so in the case of *Zacheus*; whence that periphrasis of his being a beleever, that hee was become a sonne of *Abraham*, and so an heire of *Abrahams* covenant, *Gen.* 17.7. Nor is this sense of salvation, for covenant meanes of salvation, or the covenant and promise it selfe unusuall in Scripture. The salvation which Christ and his Apostles preached, and those, *Heb.* 2.3. neglected, was not barely salvation it self, but the promises holding the same forth, for *Acts* 28.28. the salvation to bee sent and heard by the gentiles was the promises, and covenant and Gospell holding the same forth, this was that mercy, and riches, and salvation also which came to the Gentiles, as rejected by the Jewes, *Rom.* 11.11, 12, 17. 19 30. Verses compared. So *Esay* 51.6.8. Gods salvation is his promise, or covenant on which their salvation did depend, *Calvin in locum.* 2 *Sam.* 23.5. *David* speaking of his house or posteritie, which albeit it were not so orient then, yet God had made a covenant with him, *scil* inreference to his house ordered in all things and sure; And this *scil.* this covenant with mee and my house, is all my salvation, and all my desire, albeit he maketh my house not to grow or flourish in such sort: this covenant then was his salvation, *objective causaliter* or *Instrumentaliter*. Albeit a parents faith bee not a principall cause, yet it may bee an occasionall meanes to stave off destruction from and to further the salvation of their children; hence the faith of *Moses* parents preserved him in the waters, when a babe, *Heb.* 11.23. hence that typicall sprinkling of the houses, representing the preservation of the first born, from other manner of destruction then meerely bodily: yet *Moses* his faith with other beleeving *Israelites*, as *verse* 27.25. compared sheweth, had a great stroake therein. And the like in that typicall passage of theirs with their children through the red Sea, *verse* 28. As much might bee said of that case of the beleeling *Ninivites*, *Jon.* 3. and 4. So in that typicall saving of *Noahs* house by *Noahs* faith, *Heb.* 11.7. But to returne to the

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houses mentioned, shall it then be yeelded, that such benefit should come as was before spoken of, to adult servants of the house, &c. & is here no reference to the poor babes by reason of their tender age? hath the mercifull God revealed no ordinary helpe for them? They are excluded from that actuall rejoycing and beleeving Jaylours house, *Act.* 16. whence Anabaptists doe therefore exclude them from the baptized house of the Jaylour; and why not as well exclude them by reason of want of actuall faith, from the saved house of the Jaylour? *vers.* 31. which I suppose they will not doe. Nay, why not rather so? since it's peremptorily said, He that beleeveth not shall bee damned; and, Without faith it is impossible to please God, *Marke* 16. and *Heb.* 11. when it's no where said that, without faith it's impossible to bee baptized; or, hee that beleeveth not shall never bee baptized. Surely the Apostle adding that as an incouragement to the troubled Jaylour to beleeve, because of the saving of his house in such sort at least as wee mentioned, it had beene little incouragement to suppose an outward way and meane of the good of his very servants by occasion thereof, and no such meane at all thereby to his owne children. For the Apostle speaketh as supposing even that also: children being most usually supposed to bee included in that notion of the house: and if hee had none, yet the Apostles speech reacheth them as if hee had them. Some will say, the children might bee elected and that might comfort him: or they might bee included amongst the redeemed by Christ. Yea, but these are all secrets, here is nothing visibly to comfort him, in respect of any instrumentall meanes of their good; as was intimated in the case of the servants. And they are revealed, not secret things which beleevers as such must looke to in respect of their children, *Deut.* 29. Nor is it expressly said that the Jaylours house beleeved before they were baptized, but afterwards; and suppose they did so before, yet it followeth not that what is applicable to the adult persons in the house, *scil.* that joy of faith, must exclude the children of the house from baptisme, whereof they were capable; no more then when it's said, *Deut.* 12. 7. that they and their households were to eate before the Lord and to rejoyce in all they put their hands to, &c. because therefore their little children could not so actually expresse joy in what they put their hand unto, therefore they were none of the household which did eate before the Lord. Anabaptists would not like this arguing: which urge the joynt communion of the Jewish chil- Chap. 3. Sect. 9.

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dren in all ſorts of Church ordinances. Suppoſe a mans houſhold, men, women and children, all diſeaſed and cured at the Bath, and afterwards the houſhold expreſſeth their joy for it by leaping and dancing for joy; and it bee ſaid, ſuch a man, hee and all his were waſhed at ſuch a Bath, and hee and his whole houſhold afterwards even danced for joy: None will ſay, that becauſe his little ones could not ſo leape for joy, and are excluded from the notion of the [whole houſhold] in this latter, therefore they were not in the account of [all his] in the former. Who will ſay that *Jacob* carried not the little children in his family to *Bethel*, from that imminent danger to his houſe, becauſe that the houſhold at *Bethel* are ſaid to bee ſuch which had their ſtrange gods, but upon his motion they put them away, which is not applicable to little ones, *Gen.* 34. 30. with Chap. 35. 1, 2, 3, 4. Sure I am it's moſt uſuall in Scripture in mentioning this and that as done in or to the houſe, when ſpeaking of ſuch things which are applicable to Infants, to intend them therein, albeit not expreſſed, as *Gen.* 30. 30. and 45. 11. 18. with 19. *Exod.* 1. 1. 1 *Sam.* 27. 3. *Prov.* 31. 15. *Luke* 12. 42. It would bee too much to cite the many Scriptures which ſpeake this; nay the Scripture oft-times in ſuch things under the notion of houſe intendeth, if not onely, yet chiefly the children in it, as 1 *Sam.* 20. 15. and 2 *Sam.* 9. 9. 1 *King.* 17. 12, 13. 15. compared, *Pſal.* 127. 1. 3. *Prov.* 12. 7. *Eſay* 31. 2. *Hoſ.* 14. *Hab.* 2. 9, 10. 1 *Tim.* 3. 4, 5. and 5. 4. 8. compared, alſo *verſe* 14. 2 *Tim.* 1. 16. And ſometimes againe when ſome parts of the family are expreſſly inſtanced in, and children not withall mentioned: yet they are included and intended, as *Gen.* 14. 16. And there is more reaſon to conceive the ſame in caſes of this nature; ſince the children are the ordinary inſtruments as to perpetuate and continue and hold up the houſe in naturall and civill reſpects, ſo in religious and Church reſpects alſo; they are builders of the houſe both wayes, as the Hebrew radix [בנה] from whence the word uſed for ſonnes and daughters commeth, doth ſignifie; whence alſo that phraſe of Gods building the women houſes, *Exodus* 1. 21. Yea the covenant expreſſions of ſeed, and ſeed in their generations, doe more directly reach them, as ſuch; then either wives or ſervants as ſuch, *Gen.* 17. 7. *Deut.* 30. 6. *Eſay* 59. 20, 21. compared with *Rom.* 11. 26, 27. *Eſay* 65. 23. Thus much for further clearing of that, ſo much queſtioned by ſome, how children are included in that notion of houſe and families, and if ſo the cove-

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nant made, *Jerem.* 31. 1. in reference to theſe times, reacheth them as inſtated, at leaſt externally and Eccleſiaſtically therein: as much appeares too from *Ezek.* 16. 1,2,3,4,5,6,7,8. that live-making covenant and not that killing letter and miniſtration of condemnation which was againe and againe made to the fathers long before, yet was it made with reference to thoſe Jewes, in *Ezekiels* time; for in thoſe covenanting fathers of old, hee ſaid to that *Jeruſalem* then, Live: as in the ſame fathers hee had ſaid to the *Iſraelites* of old, Live: the ſame mercy and truth ingaged to *Abraham* and *Jacob*, did God both ſweare to other Jew fathers of families, and bound himſelfe to performe to thoſe of their loines in *Micahs* dayes long after, *Mica.* 7.20. neither was it other then the covenant of grace, thus ingaged: even ſuch a covenant wherein pardon of ſinnes and ſubduing iniquities, &c. was, at leaſt externally, made over to them, and therefore pleaded there for that end, *verſ.* 18,19. that covenant which God made in *Bethel*, *Gen.* 35. 9. to 16. hee ſpake it not barely to, but with them, or covenanted it with them, in *Hoſeahs* time which were of the poſteritie of *Jacob*, *Hoſ.* 12.4. God found him in *Bethel* and there hee ſpake [with us.] As much might be ſaid of that, 2 *Sam.* 23.4,5. the covenant was made with *David* the father: yet in reference to his houſe or children, whence it was that his faith, as a beleeving father of his family, was the evidence of things not ſeene. Hee beleeveth that whatever his houſe bee at preſent, yet it ſhall excell in grace, both of Gods feare and juſtice, *Verſ* 3. as in the glory of government, &c. nor was this other then a covenant of grace here mentioned, ſince it had not elſe been to him as all his deſire and ſalvation; whence it was that in ſaddeſt times this covenant was pleaded by the Prophets, in behalfe of *Davids* poſteritie, *Pſal.* 89. *verſ.* 38,39. 49. 50. ſee more, *verſ.* 20. 28. and ſo on: if the parents and the children both may thus act forth, and muſt in the covenant ſo made, it's a ſigne parents and children were joyntly intereſted therein. And ſo I come to inſtance as well in ſuch as *de facto* have done ſo, as to ſhew, *de jure* they ſhould doe it; to let paſſe *Davids* example here, the inſtance of our grandmother *Eve* is paſt exception: her ſonne *Cain* being diſcovenanted and diſcharged hee and his, and *Abel* ſlaine, ſhee beleeved the promiſe of God, *Gen.* 3. 15. at firſt made to her: and when infant *Seth* was borne, ſhee beleeved that God had for his covenant ſake looke on her in that covenant babe: and therefore as ſoone as borne, ſhe calls his name *Seth*: for faith ſhee Chap. 3. *Sect.* 9.

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God hath appointed mee another seed in stead of *Abel* whom Cain slew, *Gen.* 4. 25. shee spake not thus, in reference to him, as a meere naturall babe borne of her as a sinfull woman, but as of a Covenant and Church seed, therefore comparing him to *Abel*, not to *Cain*; and calls him by such a name as signified her faith touching the Covenant estate of this babe, even whilst a very babe; nor did shee faile in her faith therein as appeares by the sequell, *vers.* 26. whence the Church seed continued in his loynes, externally at least, albeit much degenerating, as that distinction of sonnes of God and daughters of men doth shew, *Gen.* 6. 1, 2. And as *Eve* beleeved this way, so did *Lamech*, *Gen.* 5. 28, 29. as soone as *Noah* was borne, hee from faith in that promise of God, *Gen.* 3. 15. * gave the babe that name of *Noah*; beleeved that that child should bee a root, as it were, to the Church, albeit that corrupt world were to bee destroyed. Another example of the Saints faith touching their childrens federall estate, see in *Psal.* 102. 25, 26, 27. with *Heb.* 1, 10, 11, 12. which referred unto Christ as in whom they pleaded, and expected this touching their children. And it's evident, that those Saints did expresse their faith in Christ, touching their children and seeds being established before him, nor did they exercise their faith touching the vanishing temporall good of their children barely, *vers* 25, 26, but in reference to indureing mercies of Christ to them, lasting when heaven and earth should dissolve. Now did they take the rise of this their faith from possibilities of election or redemption without foothold from the covenant? verily no, they ought not to ground their faith on any thing but God his revealed will touching themselves or theirs, *Deut.* 29. 29. the Covenant and promise, is that which faith in its acts of beleeving, doth build, and rest upon, and faith, albeit it may goe as farre, yet no further that way then the word of faith, *Rom.* 10. 8. secrets of possibilities of election, and redemption of the children would not, might not, have caused in them, such a concluisive apprehension of faith, but the revealed covenant, and testament, and will of Gods grace in Christ, election and redemption, though things which faith beleeveth, yet not grounds in themselves considered without reference to the covenant revealed of any mans faith touching himselfe or others, as being secret; it's not the election of faith, but the word of faith, nor beleefe of election as such: for as such it's a secret act of God: hid within himselfe; but the beleefe of the truth, or revealed promise. Another

* See Geneva Bible notes on the place.

ther argument of the federall intereſt of beleevers Infants to bee Goſpell, and therefore of perpetuall validitie, now as well as at any time, may be, in that it was held forth as Goſpel in the beginning of the world, and ſo will bee in the purer times of the Goſpell, towards the very end of the world, and therefore it's Goſpell to us now. The conſequence is evident, both from the everlaſtingneſſe of the Goſpell, and covenant of grace, of which this was, and will bee made a branch, which covenant of grace is Goſpell, *Heb.* 13.20. *Revel.* 14. 6. and from the eſſentiall ſameneſſe, and oneneſſe of the covenant of grace from the beginning of the world to the end: for ſo farre forth as any thing partaketh of everlaſtingneſſe, it partaketh ſo farre of immutabilitie. Now the covenant is not in nature the ſame, if the covenant, the confederate perſons are not ſpecifically the ſame, the covenant in the nature of it ſuppoſing God as one partie, and ſuch or ſuch a ſort of perſons as other parties betwixt whom that covenant is drawn, and made; if it were ſuppoſable that there were not the ſame God covenanting with man, or not the ſame ſorts of perſons, ſpecifically accepted of by God into termes of covenant grace with him, the covenant were not in nature the ſame. Albeit it bee not ſhut up in families, as of old in *Adams*, *Seths*, *Enoſhes*, *Kenans*, *Mahalels*, *Jareds*, *Enochs*, *Methuſelahs*, *Lamechs*, *Noahs*, &c. or in the poſteritie of *Abraham*, *Iſaac*, & *Jacob*, in reſpect of Church intereſt in, and adminiſtration of it, but inlarged to all the families of Goſpeld perſons, yet if the perſons admitted to covenant, bee not ſpecifically the ſame, even that ſort of inadult, as well as adult perſons, whether male or female, bond or free, then is not the covenant in nature the ſame. Now to prove the propoſition in both its branches; and firſt that it was held forth as Goſpell, that the ſpecies of the Infants of beleevers in Church-eſtate were taken into the verge of the covenant of grace, *Gen.* 3. 15. ſheweth. *Adam* and *Eve* were eyed by God, as a ſeminall viſible Church, by whom, as well the Church, as the world was to bee built up, and God, that he might eſpecially glorifie his grace, even in the weakeſt, mentioneth *Eve* as one, touching whom, hee firſt expreſſed his revealed minde of grace to her, and her ſeed, not intending meerely the principall ſeed Chriſt, in and by whom it was ratified, and fulfilled, but her Church ſeed whom the ſame promiſe alſo did comprehend togegether with *Eve*, in whoſe hearing, God uttered theſe things to the Serpent. And hence *Eve*, by faith did thus interpret the ſcope Chap. 3. Sect. 9.

Chap. 3. Sect. 9. of that promise, as made in refernce to her Infant Church seed, as was *Seth*, as before wee proved, *Gen.* 4. 25, 26. And the opposition sheweth what kind of seed the promise reached, *scil.* Infant, as well as adult seed, the Serpents seed being as well the least Snake, &c. as the most venemous, and overgrowne; and the antipathie being naturall and forcible betweene even little children, and any sort of Serpents, as is evident, this then was held out as Gospel, even in the beginning of the visible Church and world: hence also in the beginning of the renewed world, as I may call it, after the flood, the same doctrine is implicitely held forth, *Gen.* 9. in the opposition of the servill condition of *Canaan*, or 25, 26. to the future Church estate of *Japhet*, *vers.* 27. the one accursed parent and child to servitude, so that *Chams* babes as soone as borne were to bee slaves, but *Japhet*, parent and child, are prophetically devoted to Church estate in *Sems* Tents, so that inchurched *Japhet* babes are actually within *Sems* tents, so soone as borne; As God would accurse collective *Canaan*, *Noah* propheseth that God would inlarge, or cause collective *Japhet* to turne into the Tents of *Sem*; which interpreters expound of the joyning of the Gentiles unto the visible Church. Now visible Church estate, supposeth visible covenant estate, as is evident. The like opposition was allegorically made in the primitive times after Christs ascension, *Gal.* 4. 23, 24. betweene collective naturall *Ishmael* of the bond-woman in type, and collective legall *Ishmael*, in antitype: And collective naturall *Isaac* in type, and collective Evangelicall *Isaac* in antitype. In the types, the opposition is undeniably verified: that *Ishmael* with his children are expunged and cast out from a civill family priviledge, and portion in *Abrahams* house; and onely *Isaac* and his children are to have that civill and naturall priviledge of inheritance therein: The sonne of the bondwoman shall not bee heire with my son *Isaac*, *Gen.* 21. 10. And in the antitype, even persons formerly in Gods family the Church, if rejecting Christ and the covenant in him, and imbracing and adhering obstinately to any thing in a way inconsistent with him, such are cast out, and dischurched, they and theirs, as was verified in that legall *Ierusalem* and her children, even the body of the Jewes, adult and Infant. Thus far *à typo ad veritatem*, the argument is undeniable; and what reason then to make the other branch of the allegory dissonant onely, that there *à typo ad veritatem*, the argument holdeth not, that all inchurched persons, which are gospelled, hold forth the free covenant in

reference

reference to Gospel Church estate; are as *Isaac* and his posteritie, visibly priviledged, and instated in the Church heritage of the Lords family, the visible politicall Gospell Church? As in *Isaac*, *Abrahams* seed naturall is called, in point of civill heritage all of them, and as in the same *Isaac*, not *Ishmael*, *Abrahams* Church seed was called, and so all of them called to the externall fellowship, of covenant, and Church; and as in a restrained sense, *Abrahams* elect seed were called not in *Ishmael* but *Isaac*, *Rom.* 9. 7. so in the Ecclesiasticall *Isaac*, as I may say, in these dayes, the Church seed are counted, and not in pagans without the Church: and according to ordinary dispensation, and in mans count, in the same line are Gods elect seed counted; all the individuall children in the former: that species of Church children, and none other in the sense mentioned, are of the latter account. Chap. 3. Sect. 9.

But to hasten to the latter branch, that the same doctrine is held forth as Gospell to bee dispensed and fulfilled in the purer times of the Gospell, towards the latter end of the world, that *Esay* 56. 20. is a promise referring to the purer times of the Gospel Church, and probably to the times of the comming in of the Jewes, *vers.* 17, 18, 19. when albeit there may bee some accursed ones, yet the Churches children though Infants of dayes, not allegoricall Infants in humilitie or by imitation of beleevers, &c. that sort of persons too dying in Infancie, yet God promiseth they shall die in a holy maturitie of covenant grace, and blisse, as if elder by many yeeres. When elder ones, some die ripened for the cause of God: the like singular account doth the Lord expretly make, as of parents in his Church, so of their off-spring, *vers.* 13. see *Esay* 61. 9. God promiseth not onely that the growne persons should bee had in account, but their seed and off-spring, not meaning it of allegoricall seed, amongst the Gentiles; for it's not said they shall bee knowne to convert Gentiles, &c. but their seed shall bee knowne among the Gentiles: yet not meaning pagan Gentiles, but rather inchurched Gospelled Gentiles, the Hebrew word for knowing, being used to signifie speciall owning of persons either by God, *Jer.* 24. 5. or by men, *Psal.* 142. 5. *Ruth* 2. 10. 19. *Deut.* 21. 17. and 1. 17. *Prov.* 24. 23. now none will say the worser part of the Gentiles would thus owne the members of the Church, or their children, with such choyce respect, but the better part rather of the Gentiles, they are then the persons acknowledging the seed, not the allegoricall seed acknowledged; so *Ezek.* 37. 20, 21. 27.

when

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when all the ſcattered of the Tribes of *Iſrael*, and *Judah* ſhall become as the two ſticks joyned in one in Eccleſiaſticall reſpects, at leaſt, under the diſcipline of Chriſt, God in reference to that time renewes the old Charter of *Abrahams* covenant to bee a God to them, in which promiſe hee includeth their children, they being alſo with their parents ſcattered among the heathen, *verſ.* 21. and to bee gathered to their Land, and parts of the nations and kingdomes, as of old to bee then joyned, yea *verſ.* 25. expreſly their children, and childrens children are by covenant put under Chriſt as their Prince, with them is the covenant of peace made, and that of no temporall but of an everlaſting nature, and all this in reference to Church eſtate and adminiſtration, whence that branch of the old Charter now actually renewed of ſetting his Tabernacle and Sanctuary in the midſt of them, *verſ.* 26, 27. and that in a very glorious and perſpicuous manner, as perſons thereto, *ex conſeſſo*, to the very heathen, ſanctified and ſequeſtred by the Lord, *verſ.* 28. the very ſame [they] which ſhall dwell in the Land are children with their parents, [their] Prince will *David* or Chriſt bee, with [them] is that everlaſting covenant of peace, *verſ.* 26. amongſt [them] will Gods Sanctuary and Tabernacle by vertue of covenant be placed, *verſ.* 26, 27. [their] God will God bee, and [they] ſhall bee his people, or hee their covenant God, and they his covenant people, *verſ.* 27. and all this in reference to Church adminiſtrations of Sanctuary and Tabernacle ordinances, as they are capable thereof, by which they ſhall become a viſible Church or ſanctified and ſequeſtred people in the very view of the heathen, which cannot, nor doe not attend to gratious efficacies, but externall adminiſtrations, and diſpenſations and priviledges; and the like, ſee *verſ.* 28. other places to like purpoſe might bee quoted, but I forbeare.

3. **Argument, if the Infants and little ones of viſibly beleeving parents in church eſtate before they can make any perſonall confeſſion or profeſſion of faith in the Covenant, yet then are *Abrahams* Church ſeed, then is it Goſpell that the promiſes belong to them; but the former is true, *Ergo* the latter.** The major is in ſubſtance the Apoſtles, *Gal.* 3. 16. to *Abraham* and his ſeed are the promiſes made: the minor is proved; 1. In thoſe of *Abrahams* loynes, in the elect ſeed. I ſhould thinke it ſhould not bee queſtioned but yet it hath by ſome; that Infants while Infants and till beleevers are not in the covenant, &c. and by ſuch other ſpeeches

of

of our adversaries in this point, the covenant right not only of the individuall Infants of beleevers, but the covenant estates of that species, and sort of persons is wholly denied, and so since it's evident and acknowledged that some are elected of that sort, yet it's denied that they have part in the word of Gods Covenant, so that if they die in Infancie, as many of the choyce seed of *Abraham* and *Isaac*, and *Jacob* did, &c. yet that ordinary meanes of saving efficacie in all the saved elect is denyed them, contrary to that principle, *Rom.* 9. 6. but more hereof anon: but *Rom.* 9. 7, 8, 9, 10, 11. is so cleare for it, I wonder any deny it, *Isaac* and *Jacob* are made precedentiall instances of interest not onely of election, but of Gods calling unto the fellowship of his free covenant, without respect either to their desire, or indeavour of it personally, *vers.* 16. It was that God might shew, not barely in the act of his choosing of them in his secret counsell, but in the act of his covenanting grace likewise, that it was not of their workes but of him that called them unto that covenant estate: in the example of *Jacob* most fully; when God would shew the rise of that his covenant grace to him the younger, that hee should have the preheminence, *vers.* 12. hee *vers.* 11. instanceth in the time when that was revealed, with so personall a reference to *Jacob*, even whilst in the wombe, and expresseth the forenamed cause as the reason why: and so God expressly mentioneth his covenant as to bee established with *Isaac* in Infancy, or with *Isaac* to bee borne the next yeare of *Sarah*, *Gen.* 17. 21. And hence when *Isaac* was growen, and was actually a beleever, hee hath indeed then more actuall benefit of his owne improvement of the covenant by faith, but hee did not then first enter into covenant, but hee had interest in the covenant before made to his father with reference to him; that being to be minded in covenant expressions uttered, the persons spoken unto, and understanding what is spoken: are not the onely covenanters ingaged, but aswell the persons spoken of with covenant reference in the declaring of the covenant; so in *Gen.* 17. 7. 21. and 21. 12. and 26. 3, 4. and 20. 13, 14. and *Deut.* 29. 9, 10, 11, 12, 13, 14, 15, &c. Now that *Isaac* had such a former covenant interest appeareth in that, *Gen.* 26. 3. when God spake so expressly to him touching his covenant, hee saith not, I now make a covenant with thee, or sweare to do such and such things for thee, but I will performe the oath, which I sware to *Abraham* thy father, hee referreth him to a former grant and ingagement of grace to him, see *verse* 4, 5. he

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hee doth not retract any thing, but confirmeth in solemne wise the validitie of the former bond, and the like might bee said of all the rest of the elect seed: if all the elect seed were not involved in that covenant, *Gen.* 7. 7. then the Apostles reasoning should bee undermined, *Rom.* 9. 6, 7, 8. who is so farre from denying the elect seed to bee these choyce children of the promise, *Gen.* 17 7. and 21. 12. that he maketh that choyce company of the children of the promise to bee the onely elect seed; now if all the elect seed bee included in that, *Gen.* 17. 7. and 21. 12. then since some of *Abrahams* and *Isaacs* seed died in Infancie, either none of those were elect and saved, which none dare avow, or if some bee supposed to bee saved and elect, then were they in Infancie, and as Infants of *Abraham* and *Isaac*, children of the promise; Sith the promise and covenant runs to them as *Abrahams* seed, not as elect, also supposing they were circumcised before they died, that was no seale to a blank, albeit they being Infants had no actuall faith, &c. but rather a seale of the covenant of grace or promise, of which they most properly were children. Yea to all the rest which were in an Ecclesiasticall respect, children of the covenant; that injoyned circumcision was to be that his covenant or the visible Sacramentall signe and seale of the righteousnesse of faith, or the covenant of God holding the same forth, *Gen.* 17. 7, 8, 9, 10, 11, 12, 13. *Rom.* 4. 11. and 10. 6, 7, 8. and *Deut.* 29. and 30. 6. 11. 12, 13, 14. compared. And what is true of them, of *Abrahams* and *Isaacs* loynes as Infants of *Abraham* and *Isaac* considered as beleeving, and inchurched, is true of the Infants of others, as beleevers and in church estate, the *formalis natio* of the interest of the Infants of the former, as such, is as valid in those of the latter, the *formalis natio* being the same in both, as also the covenant of grace in the essentialls thereof, is the same, and therefore *Abram* had then first his name changed to *Abraham*, and then first was called a father of nations, in reference to this covenant of grace to bee made with him and his in this politicall Church way and latitude of Church interest, and dispensation thereof, as *Gen.* 17. 4, 5, 6, 7, &c. compared, and then first propounded as a father, and exemplar to other beleevers of other nations, *Rom.* 4. And albeit it were a name given him before hee was actually circumcised, yet it was not to intimate that there was no need of a visible seale to his children and seed, whether of his loynes or otherwise, for hee was a father aswell of those of the circumcision, *Rom.* 4. 11, 12. But to shew that hee was not a father

father to those which were bound to bee circumcised onely, but withall, a father to the Gentiles, albeit neither circumcised by actuall taking away of the flesh of their foreskinne, nor yet bound thereto, *vers.* 12. It was not then spoken to evacuate the force of reasoning from right to the promise, as invested, or Church promise or covenant unto right to the seale, or to shew that albeit Gentile beleevers did not partake of the initiatory seale of the covenant, yet having the promise they therefore have the seale in *Abraham* their father, albeit they never are, nor may bee sealed in their persons; the Apostles discourse cleareth it to bee otherwise, his scope being not to infringe any Gospel right to the Gospell seale, but to take off any reasoning in point of justification from any work of the Law, considered apart from Christ; as the five first verses evince: and because that of circumcision was chiefely gloried in by the Jewes, hee taketh off any reasoning that way in opposition to faith which is all in all rather, in point of justification, whether of Jewes or Gentiles; for which end *Abrahams* example in the way, and manner of his justification is propounded, as *verse* 9, 10, 11, 12, 13. declare, as for the sealing of *Abrahams* beleevers children the Gentiles, in *Abrahams* sealing, if that were intended, as much might have been affirmed of the beleevers Jewish children of *Abraham*, as they were such, and so the circumcising of such Jewes, at least, had been more then needed, so farre forth. Yea but the Jewes were commanded to be circumcised; true, and so were the Gentiles to be baptized: yea but they were to be circumcised, when Infants; yea, and when adult too, in case, as *Joshua* 5. and in that case at least many of them, being actuall beleevers, *Joshua* 5. and 6. compared with *Heb.* 11. 30. might have pleaded exemption, as being, *quatenus* beleever, circumcised in the circumcision of their father *Abraham*. It was not then spoken at all to weaken the bond to an initiatory sealing of Gentiles, but to [that] initiatory sealing up of the covenant to them by circumcision of the foreskin of their flesh; thus much by the way in answer to what some thus object. But to returne to the proofe of that propounded, let us shew that even in the dayes since the time of the fathers before Christs time, such children mentioned were, are, and will be eyed by divine approbation as covenant and Church-seed of *Abraham*, God hath promised to blesse the inchurched nations in *Abrahams* seed Christ; behold Christ by an outward Symbole testifying that the little ones of inchurched visible beleevers are in Church account

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such, witnesse that act of his, and his offence that any such should bee hindred from any approach to him, in the use of any meanes to attaine, at least externally, that blessing of him the promised seed, *Luke* 18.15,16.7. with *Marke* 10.16. hence in the purer dayes of the Gospel: It was of old prophesied that such children should bee accounted the seed which the Lord hath blessed aswell as their parents should come under that account, by the Gospelled Gentiles, *Esay* 61.9. yea God himselfe expresseth his account as of such parents so of their children, to be such Church and covenant seed: both are under one account so far forth, *Esay* 65.23. besides, that if such parents, suppose Jewes or Gentiles, be *Abrahams* spirituall seed, Anabaptists will grant, then are their children also, the parents being not meerely abstractively considered, the covenant seed, *Gen.*17.7. but as in reference to their children with them, for the seed of *Abraham* to whom the covenant, *Gen.* 17.7. is made, is the seed in their generations, which necessarily imply, and suppose as the parents generating, so the children begotten of them, the parents make not the generation alone, nor the children alone, but joyntly considered together. Here Anabaptists sever the subject parties taken into the covenant consideration, they agree it's *Abraham* and his spirituall seed, but leave out that notation of the seed, *scil.* seed in their generations, the proselyte gentiles in *Abrahams* house, they were not his carnall seed; why are they then sealed? but as they were rather *Abrahams* spirituall and Church seed. Yea but their babes also have the visible seale of *Abrahams* covenant, yet are they not his fleshly seed: nor yet are they his actuall beleeving seed, and yet have they the seale of *Abrahams* seed. surely then, in and with their parents they are *Abrahams* Church and spirituall seed. You will say, God commanded them to be sealed, and therefore sealed. *Answ.* Suppose it so, yet God commanded their circumcision to be on them, also his covenant or the Sacramentall signe of that his covenant sealed to *Abraham*, & to his seed, in their generation, *Gen.*17.7.9,10,11,12,13. either then they which in one sense were not of his seed or loynes, *v.* 12. yet were of his covenant and Church seed, *vers.*7. or else God solemnly enjoyned a seale to a blanke or a seale to no covenant of his: no other covenant being then in mention to bee sealed, by circumcision which was enjoyned to bee his covenant or the Sacramentall signe of his covenant, *vers.* 11,12,13. Yea but they partaked not of the covenant, many of them at least, in their Infancy.

Answ.

Answ. If yee speake of saving actuall efficacy upon them, then neither did many others, no not of the elect seed which lived to maturitie of yeares, so partake of the covenant in their Infancy, nor doth that hinder but that circumcision in the nature of it, and in the institution of it, was a visible seale of the covenant of grace, that which *Moses* phraseth touching circumcision, that it was a signe of the covenant, *Paul* explaineth, that it was a seale of the righteousnesse of faith; *scil.* not so much, *subjective* as *objective*, *Rom.* 4. The baptisme of *Simon Magus* was in the nature of it, and in Gods institution, a visible seale of the most spirituall part of the covenant, and yet did not *Iscariot* and *Magus* partake of the spirituall part of the Covenant. It is peculiar to the elect to bee in the covenant, in respect of participation of the saving efficacy of it, *Rom.* 9.6,7,8. But it is common to *Iscariot*, and reprobates, adult or Infants, to bee externally in the covenant in the face of the Church; as *verse* 4. of which before. But as for the visible seale it selfe, whether to elect, or reprobate, to such as partake of the spirituall good of the covenant, or not; this varieth not, nor multiplyeth, nor nullifieth the nature of the seale. The nature of it depends on God the author, not upon the sealed persons worthinesse, or unworthinesse, sex or age. Circumcision was not covenants, but one and the same covenant, *ex natura rei*, nor was it a part, but the covenant, even the whole covenant Sacramentally, to elect or reprobate Infant or adult circumcised. The commandement of God did not put, or cause any difference, but injoyned it all equally to all sorts. The covenant sealed was but one, not two covenants: albeit, God did hold forth varietie of covenant blessings, as doth the Gospell; some more common to all, and some more peculiar to a few; and so the seale it selfe was to Infant and adult, elect or reprobate, but one in nature: albeit in use and efficacy it were various, according as the Spirit of God and faith made thereof improvement, or not. Chap. 3. Sect. 10.

To adde one word more in way of proofe, that Gentile-inchurched-beleevers Infants they are the seed of *Abraham*: this being wholly denyed by Anabaptists. If I prove that this species or sort of persons, are *Abrahams* spirituall seed, without personall actuall faith, by which onely they say persons come to bee *Abrahams* seed, quoting for it *Gal.* 3.7.6.9.16.27,28,29. it sufficeth. Now the place to mee is full proofe thereof: whole Christ mysticall,

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in all the parts of his body, the Apoſtle maketh it to bee the ſeed of *Abraham*, but that ſort of perſons the Infants of beleevers are a part of Chriſt myſticall, or Chriſt conſidered with his body the Church, as Chriſt is in *Gal.* 3. and 1 *Cor.* 12. 12. compared, as hath beene proved, *Ergo* that ſort of perſons as well that other of actuall beleevers are *Abrahams* ſpirituall ſeed. And here ſuppoſing according to them, that Chriſt is conſidered there as with his body, the inviſible Church; it maketh ſtill more for what I am to prove: ſince, if that ſort of perſons bee not of the inviſible Church whereof Chriſt is head, there can none of that ſort, not beleevers children at all bee ſaved; ſince out of the inviſible Church is no ſalvation at all, as ſome of the moſt judicious of our oppoſites doe ſpeake, in way of anſwer to what is brought by our friends, that *extra eccleſiam non eſt ſalus*, that is, ſay ſuch, *extra eccleſiam inviſibilem, non viſibilem.* But wee will goe yet further, and take this as meant of Chriſt conſidered with his body the viſible Church, according as formerly it was proved to bee conſiderable: And I ſay, to exclude that ſort of perſons, *ſcil.* beleevers infants, from being a part of the viſible Church in generall: is to exclude them from any ordinary ſtate and way of ſalvation. Nay I will go further, and ſay; that for any to ſuppoſe all the individuall Infants and each of them which come of ſuch inchurched parents, not to bee alſo parts of this body of Chriſt the viſible Church, and conſequently, not to bee *Abrahams* ſpirituall ſeed, is to exclude them from a ſtate and way of ſalvation, in reſpect to the ordinary courſe thereof, and ſo to leave them all under the conſideration of ſuch a way to bee ſaved in, as is onely extraordinary: ordinarily they are not to bee ſuppoſed to bee ſaved, as at leaſt it is not to be ſuppoſed, that ordinarily or that in any ordinary way, any Pagans, or Turkes, out of the viſible Church, or any in and of *Rom*, as Tridentine, and Antichriſtian, ſhould bee ſaved: yet God may, and ſometimes doth, and will have ſome ſoules brought on to him thence, and even from amongſt *Mahumetans*, &c. but all will yeeld I ſuppoſe that this is an extraordinary caſe: & ſo croſſeth not that rule, that without even the viſible Church there is no ſalvation; *ſcil.* taking the maxime in reference to ordinary times, and withall to the ordinary courſe and way of attaining unto ſalvation.

Such then as exclude all Infants of beleevers, one or other from the notion of *Abrahams* ſpirituall ſeede, from Covenant and Church

Church estate, they put them in the Pagan Gentiles estate, of which *Paul* speakes, who being they and theirs strangers from the promise and covenants, and from the visible Church: they place them in that respect in an estate of persons that are without God in the world, and so under the devill the God of the world, and in an hopelesse estate; neither they nor any for them, can have any grounded hope of them, they are without hope, in regard at least of any ordinary way or meane of salvation, *Ephes.* 2. 11, 12. Nor let it seeme grievous that our friends and brethren in the Lord, of name and worth in the Church, have, as it seemeth, urged, that in case of such an exclusion of beleevers children, they are made as Turkes or Indians so farre forth, in regard that being not in covenant, nor Church estate, the Apostle truely states such persons cases, they are without hope, and without God in the world. Hee maketh no distinction of *potentia remota & propinqua*, in that case. Yea but hee speakes of Pagan parents, wee of Christian, and there is not the same reason of the childrens estate which are of the one, as of the other. Tell me the difference supposing them actually excluded from covenant and Church estate. It is not in their parents prayers, or in the Churches nakedly considered, without reference to any covenant or Church estate of theirs: for they pray as well for Indians, &c. as for them. Nor is it barely in their instruction, and education of them: for if they have any Indian or Blackmore bond servants in their house, they must instruct both them and their children in Gods feare as they are capable thereof. Yea but for the one their prayers and instructions, come from a nearer bond, and are carried on with more strength, then in the other: grant that, yet this is but more and lesse, and they vary no species of any formall reason of difference; yea but they may beleeve more for the one then for the other: and why so? because usually the one sort prove religious, when the other is not usuall. This confirmeth what I am to prove, that God is a covenant God to the children of his people, and Church; because, albeit sometimes some prove vile enough, yet usually they prove religious and pious: and God speakes of things as they more frequently prove. Yea I demand, what is the ordinary revealed instrumentall meanes of the saving efficacy which is upon any children of Gods people and Church, especially supposing they die very young: is it not the word of Gods covenant as hath beene often said from *Rom.* 9. 6. and *Eph.* 5. 25, 26. Yea I would know whether

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Chap. 3. *Sect.* 10. whether if beleevers have hope, to take hope most properly, concerning their childrens good, or glorious resurrection by Christ, if they die in Infancy, have they other ground then that of Gods being a God to them? This is Christs demonstration in that case: *Luke* 20.36,37,38. Is it any other then Scripture hope or comfort that way, or must they sorrow as persons without hope? If they draw any waters with joy, *Esay* 12.3. must it not bee out of the wells of salvation, the promises? not other promises which concerne not the case, they will not helpe at such a dead lift, but promises pertinent to the case of their children. Yea can they have such hope without faith, or can they have well-grounded faith where they have not a word of faith for it? and when they cannot beleeve that God should bee so much as externally, much lesse internally and savingly a covenant God to them? or can they conjecture that ever any were saved ordinarily, if at all, touching whom God never made any promise, neither in respect of internall and saving, no nor so much as in respect of externall right therein.

I conclude then, that such children are *Abrahams* spirituall seed, and that therefore the promises belong to them at least externally. And so much for proofe of this seventh conclusion, wherein I have been the longer, in that it is the very hinge of the controversie.

It is not then the Gospell of any mortall man deriving its rise from *Zwinglius*, or any such sinfull sonne of man, albeit pretious in the sight of God and his Saints; nor is it any other Gospel which may bee anathematized, I should feare to bee anathematized of God if I said so. It's Gospel that beleevers are *Abrahams* seed, *Gal.* 3.6,7,8,9,&c. true but that is not all, and onely the Gospell: this part of the Gospell; their childrens covenant estate, at least ecclesiastically, this is Gospell too, *Rom.* 10.6,7,8, compared with *Deut.* 29. and 30. as before: yea the rather is this Gospell, because the other is: one dependeth and followeth upon the other as hath beene shewed.

SECT. XI.

1 *Object.* BY what hath been now said, answer is ready to what *I.S.* objecteth. That if Infants be visibly in the covenant of grace, then at one and the same time one may be visibly under grace, and yet as *Ephes.* 2. under wrath by nature, and so by

by nature bee under two contrary covenants of workes, and of grace. Mr. *B.* also hath a like objection. Chap. 3. *Sect.* 11.

I answer, they are not under two such contrary estates by nature, taken in the same sense: but by nature taken in a diverse sense, they may: take nature for corrupt sinfull nature, and so *Paul* a Jew and all other Jewes, or Gentiles, [Wee saith *Paul*] are by nature children of wrath. But take nature for a birth estate of covenant-Ancestors: and so *Paul* and others of *Abraham*, *Isaac*, and *Jacob*, were not sinners or strangers from the covenant of grace, as were those of the Gentiles; but they were Jewes by nature, inchurched persons. And in their confessing parents confessors and professors, as the word Jew is used, *Rom.* 2.9.28. and *Est.* 8.17. *Rev.* 3.7. they became Jewes, that is, joyned in a Church estate, &c. sinners they were in that sense, they had by sinfull nature sinne in them, but sinners in opposition to a Jew, or Church and covenant estate, at least externally they were not: not Jewes barely, *scil.* persons of that nation, without further Ecclesiasticall respect, to the administration of the covenant: for then the notion of sinners of the Gentiles, had been unsuitably added; It had sufficed to have said, wee that are Jewes by nature, and not Gentiles, but Jewes by nature rather as above; the elect seed of *Abraham* of which yet many died in infancy, they were the choyce children of that promise, *Gen.* 17.7. with *Rom.* 9.7,8,9. yet they were also by nature children of wrath. *Isaac* was visibly the child of the promise in Infancy borne by promise: interested in the promise, expresly made with reference to him, as soone as borne actually; as before intentionally; yet also by nature, as a sonne of *Adam*, a child of wrath; but as a sonne of covenant-*Abraham*, a child of promise. The like may be said of *David* in the former sense conceived in sinne, *Psal.* 51. in the latter a child of promise: So of the other Infants of their loynes, whence injoyned whilst Infants to bee sealed with the seale of *Abrahams* covenant. Yea some of our opposites grant, yea urge it as a reason against the exposition of 1 *Cor.*7. 14. which some give thereof: that children "of parents whereof one was not matrimonially sanctified to "the other, but came together unchastly, as *Pharez* and *Zara*, of "*Judah* and *Thamar*, *Jephtah* of *Gilead*, and many others, were "within the covenant of saving grace, and Church priviledges. Now the author intended not this thus; that they came into the covenant of grace, when they were growne, and came actually

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to beleeve: for then there were no colour of argument against Pædobaptists reasoning from 1 *Cor.* 7. touching such Infants covenant estate: and that annexed, that they were in the covenant of saving grace, and Church priviledges, sheweth that to bee his meaning; since all confesse that the Jewes children, did whilst Infants partake of the initiatory Church seale of circumcision, which the author elsewhere counteth their priviledge, saying, that "they had that priviledge to bee reckones in the outward administrations, as branches of the Olive by their birth, by vertue of "God his appointment, &c. albeit the author I suppose forgate himselfe: speaking of branches by nature, saith, that it seemeth to him to import, not that the Jewes were in the covenant of grace by nature, but that they had this priviledge to bee reckoned in the outward administration, as branches of the Olive by their birth, &c: when yet even those illegitimately born of Jewes mentioned, are confessed to bee in the covenant of saving grace, as well as Church priviledges, which as was said, must bee spoken of them, as Infants borne of such parents, or else it is not any argument against them, which plead for birth federall holinesse from 1 *Cor.* 7.14. So then here are persons by nature children of wrath, but by priviledged nature and birth in the covenant of saving grace.

2 *Object.* If Infants, saith *I. S.* be in the covenant of grace, and borne so, then such Infants were borne in the covenant, and never out. And besides Gods covenant of saving grace, being absolute and undertaking to give saving grace to such as are in covenant with him: all such must bee saved, unlesse God faile of his truth.

Answ. 1. That covenant of grace, as *I. S.* acknowledgeth it to bee mentioned, *Deut.* 29. it was made with little ones then unborne intentionally, *vers.* 14, 15. as well as with those then present actually: So that when they were borne, they were born in that covenant and never out: as much may bee said of the Infant elect seed, or children of the promise dying Infants, they were borne so and never out of that estate after they were actually existent; yea the rest were all girded in the covenant, *Jer.* 13.

2. Gods covenant did not barely offer, or promise to covenant, but made a covenant a covenant and an oath with them that day, *Deut.* 29. 12, 13, 14, 15. and amongst other promises ingaged himselfe to circumcise their heart, Chap. 30. 6. yet were not all in heart circumcised, and yet the promise of God failed not; being in the generall

generall propounded to them conditionally, and not as it is ſaid here abſolutely; at leaſt as it had reference to them all in common. The word of promiſe tooke not effect in as many of the Jewes, to whom the covenant promiſes externally belonged, yet it followed not, that therefore it took no effect at all, and that God was unfaithfull: for it tooke effect in others, *Rom.* 3.3. and 9.6,7,8. ſo here. Chap. 3. *Sect.* 11.

3. This argument ſuppoſeth, that one cannot bee within the covenant of ſaving grace externally, but they muſt bee in a ſaving eſtate, the contrary whereto appeareth, *Concluſ.* 3. And it's ſaid of ſundry illegitimate Jewiſh children, that they were within the covenant of ſaving grace, namely externally: for the author cannot meane other. And yet of all ſuch who will ſay, they were all in a ſaving eſtate? even *Eſaus* birthright was more then right to *Iſaacs* temporall eſtate, as borne of *Iſaac*: why elſe doth the Apoſtle apply *Eſaus* example of ſelling his birthright, in ſuch ſort, as *Heb.* 12.15,16,17. hee propoundeth his example to deterre the *Hebrewes* which were in Church eſtate, *Heb.* 10.25. and 12.17,18. from the miſchiefe of falling ſhort of the grace of God, not of meere temporall bleſſings; nay expreſly, the thing hee fell ſhort of as his birth heritage, as *Iſaacs* firſt borne, is ſaid to bee the bleſſing indefinitely, even *Abrahams* bleſſing to his ſeed, the ſame bleſſing, whereof hee rejecting his externall right, *Jacob* his younger brother came to poſſeſſe: which was a Church bleſſing as well as naturall and civill, *Gen.* 28.3,4. as for temporall bleſſings he had ſtore of them notwithſtanding, nor was *Iſaacs* trembling, when hee ſaw how ſtrangely God had ordered the bleſſing of the firſt borne to *Jacob* the younger ſonne, *Gen.* 27. occaſioned from a bare diſappointing him of the externall right to temporalls, but withall to ſpiritualls, and eccleſiaſticall good alſo, whence the Apoſtle calleth him for his contempt, a prophane perſon, *Heb.* 12.

3 *Object.* But ſaith *I.S.* the covenant of grace being a covenant, there muſt be mutuall agreement betwixt the covenanters, and ſo knowledge, and conſideration of the termes thereof, and reſtipulation, as in mens covenants. *Hen. Den*, a little differently, maketh a neceſſitie of the perſons entring into covenant with God, *ſcil.* by faith, unto covenant right, and not meerely Gods entring into covenant with the creature, for ſo hee entred into covenant with the beaſts, &c. *Gen.* 9.10.

Anſw. To which I anſwer, the covenant of grace is as well a teſtament, 1 *Cor.* 11. *Heb.* 9. Now a teſtament may bee, and uſeth

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to bee made in reference to little ones without knowledge; nor doe any use to deny a childs right in the testators will, because it was taken in amongst other legacies in the bequeathed legacies, before it understood the same, nor will it bee denyed in the case of the elect seed, the choyce parties in Gods covenant, *Gen.* 17. that they many of them dying Infants, without actuall knowledge, were not therefore children of the promises, or that that solemne covenant, *Deut.* 29. 9, 10, 11, 12, 13, 14, 15. and 30. 6, 7, 8, 9, 10, &c. with that people, wherein conditions also were propounded on their parts, that therefore the covenant was not made betwixt the little ones there present, because they neither understood nor could actually subscribe to the conditions, the contrary being there expressed: no rather it sufficed, that the childrens covenant estate being the parents priviledge, whence the incouragement to *Abraham* to walke with God, *Gen.* 17. 1, &c. From that amongst other incouragements, that God would become his seeds God also, &c. *vers.* 7. and so, *Deut.* 29. and 30. amongst other incouragements to the parents that is one, *vers.* 6. that God will doe thus for their seed also: yea the children being reckoned as in their parents, as *Levi* payd tithes in *Abraham*, *&c.* yea the externall avouching in a covenant way of God, being owned as the childrens, *Deut.* 26. 16, 17. yea the childrens circumcision being as well the covenant dutie: Whence called the covenant, or the covenant parties, covenant part or dutie as well as the token of Gods covenant, *Gen.* 9. 9, 10, 11. they restipulate in their parents knowing acceptance of the covenant, and professed owning of it upon the covenant termes, as well on their childrens part as their owne, and they restipulate in a passive reception of the covenant condition, and bond to after imitation of their father *Abrahams* faith and obedience; to which purpose *I.S.* confessed circumcision was annexed to the covenant. Yea the bastard children of *Iudah*, and *Gilead* and others, are acknowledged to bee in the covenant of saving grace, which yet could not personally restipulate, in a way of actuall knowledge or faith, or the like.

4 *Obj.* Your doctrine would make God the author of sin, partly
I.S. in causing persons to beleeve untruths: partly in pro-
C.B. mising life to the wicked, and so keeping of him from
I.S.C.B. returning. Besides, it will make every beleever an
C.B. *Abraham*, and make Christs body to consist of dead members, and even confound the world and the Church as if one.

Answ.

Answ. To the first wee require the parents in reference to the Church and covenant estate of their children to make confession of their faith in the covenant of God as made with them, and their seed indefinitely according as the termes of the covenant are, and being the termes of the covenant, it's no untruth or sinne to beleeve it, *in foro dei*, or confesse that faith in *foro Ecclesiæ*; which of the beleevers children is elect or saved, or not, it's to us a secret, and our doctrine requireth them to beleeve revealed things, as are those indefinite words of the covenant, leaving secrets to the Lord; and no other was *Moses* doctrine, having propounded the covenant of God as with parents and children, and being yet further to inlarge, hee joyneth the former and latter part of his speech with that item, that secret things belong to God, but things revealed, *scil.* touching this his mind of grace indefinitely, these are for us, and for our children. And for further taking off of this cavill together with the second, I answer, when some say that even bastard children were in the covenant of saving grace, and even *I.S.* which objecteth the same confesseth that God promiseth to bee a God or to fulfill his promises: even such as *Luke* 1. 74, 75, &c. and gave them circumcision to confirme the same on both seeds, requiring them to walke in the footsteps of *Abrahams* faith, &c. I demand, were the carnall seed saved? *I.S.* will not say so, yet God promised and gave circumcision as a seale, to that end that hee would bee their God, requiring them to beleeve, &c. did not then God faile in his promise, or in requiring them to beleeve an untruth? surely no, so when they were on that ground according to *I.S.* to walke in the footsteps of *Abrahams* obedience, and circumcision of heart was required of them, did not this rather further, then hinder their repentance? is it not the Apostles argument to the Jewes to prevaile with them to repent? Repent, for the promise is to you, &c. *Act.* 2. 38, 39. Nay doth not our doctrine holding forth the interest at least externall of such in covenant, thereby hold forth as well an externall interest in that which is in its self a most effectuall meanes to further their saving good, and to bee as a seed of regeneration, and faith, &c. unto them, 1 *Pet.* 1. to the end, *Ephes.* 5. 25, 26. *Rom.* 9. 6, and doe not our opposites rather block up so farre the ordinary way, and debarre beleevers children from the ordinary meanes of their chiefe good, by denying them interest in the word of promise, the which is such a meanes? Nor doe wee by our doctrine make every beleever an *Abraham*, wee confesse many things

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Chap.3. *Sect.* 11. in *Abrahams* covenant, *Gen.*17. to bee more personall, and some more peculiar to those times, yet this no way infringeth the covenant right of *Abrahams* spirituall seed, on the sameneſſe of that covenant with us in the eſſentialls of it: then there was such a particular land promiſed to him and his; the Goſpel holdeth forth temporall mercies to us as well as ſpirituall, 1 *Tim.* 4. 8. 1 *Cor.* 3. end, 2 *Cor.* 1. 20. 1 *Pet.* 3. 10, 11, 12. albeit not ſuch a particular land; ſo the multiplying of *Abraham*,&c. was of ſuch a peculiar conſideration, yet that hinders not oneneſſe of the covenant, now: that the promiſe made with *Abraham* long before the Law ſhould not be to his ſpirituall ſeed, our oppoſites themſelves being Judges, the like may bee ſaid of the promiſe of bleſſing all nations in his ſeed, &c. *Gal.* 3. 8. yet *verſ.* 16, 17. the promiſes are to the whole ſeed, ſo God ſaith to *Abraham*, I will make thee a father of many nations, *Gen.*17. 4, 5. hee never ſaid ſo to *Iſaac* or *Jacob*,&c. what, were not they therefore children of the promiſe and heires of the covenant of *Abraham*, that God will become a God as to them, ſo to their ſeed? none will ſay ſo, or in that they were fathers of the covenant to their poſteritie, *Rom.* 11. 16. 28. that therefore they were *Abrahams*, or that thoſe Jewes aſſembled, *Deut.* 29. to whom God maketh that promiſe of circumciſing their ſeed, *Deut.* 30. 6. as one part of his covenant, *Deut.* 29. 14. ſo *Ezek.* 37. 25, 26, 27, 28. God will bee a God to thoſe mentioned parents and children, ſo is *Jeſſe* a covenant root to *David*, *Eſay* 11. 1. yet are not theſe therefore made *Abrahams*, no more are inchurched beleevers, by any doctrine of ours. Nor doe wee by our doctrine make Chriſts body ſuch a body, or make ſuch confuſion of world and Church thereby, no more then did God of old, which yet ordained the Jewes children to bee his, and his Church covenant children, *Ezek.* 16. 20, 21, 23. and how wee diſtinguiſh Church and world, let our practiſe judge and our doctrine which holds forth the covenant of grace as inveſted with Church covenant, if not explicit, yet implicit, to diſtinguiſh the politicall Church and its members from all others.

5 *Objct.* Some in a more Familiſticall way object againſt our proofes as moſtwhat in the old Teſtament, which they make account are not valid, unleſſe the ſame things were come over in the new.

Anſw. 1. Wee have aſwell brought grounds of theſe concluſions touching *Gen.* 17. from the new Teſtament. Secondly, Chriſt came

came not to evacuate the morall Law in the old Teſtament, no not in a title of it, but to fulfill it, and by expounding it in the very ſpirit of it to eſtabliſh it, *Matth.* 5. 17. to the end; and the Law it ſelfe is eſtabliſhed through faith, *Rom.* 3. 31. and it's ſpirituall, not carnall, *Rom.* 7.14. and what then is the Goſpel of which this point in queſtion is part as was ſhewed, or would Chriſt make void a title of the Goſpel in the old Teſtament, as if in, and of it ſelfe not valid unleſſe come over againe in the new? of what force then would many pretious promiſes bee, in the old Teſtament expreſſed, but never againe expreſſed in the new, as *Eſay* 12. 3. *Ezek.* 36.26. and ſuch like? Chap.3. *Sect.* 11.

Thirdly, if ſuch proofes are not valid, why keepe wee a weekely Sabbath, as the Lords day is called, *Matth.* 24. 20? why keepe wee ſolemne thankſgiving dayes,&c? why doe the Apoſtles referre us for proofe even of the new covenant, *Heb.* 8.8,9,10,11,12,&c. to what God ſaith, *ſcil.* in the old Teſtament, as in *Jerem.* 31. or why doth Chriſt fetch his uſuall proofes of the maine matters of faith thence, *John* 5. 46,47. *Luke* 24.44,45,46? ſee more in ſuch way of proofes, *Acts* 10.43. and 28. 23. *Rom.* 1. 16, 17. *Rom.* 4. 6, 7, 8. and 10. 14. and 16.16. beſides many other like which the Apoſtles urge this way.

Fourthly, if ſuch proofes bee invalid, wee muſt blot out ſuch charges and teſtimonies touching their perfection and validitie, as *Pſal.* 19.7,8,9,10,11,12. ſpoken before the new Teſtament was, and yet ſo perfect was it, and ſo efficacious, and pretious: ſo *John* 5. 39.46,47. and *Rom.* 10,6,7,8. and *Luke* 16. 29. 31. 2 *Tim.* 3. 15, 16. *Paul* makes account the Scriptures, *ſcil.* of the old Teſtament little elſe being then written, were of ſufficiencie to all uſes, whereof a Miniſter ſtood in need to make of the word, as *Cartwright* on the place expounds it, and 2 *Pet.* 1. 19, 20, 21. ſpeaking of Scripture by men inſpired of old, thoſe of the old Teſtament: *Peter* maketh them more valid then extraordinary voyces from heaven, touching Chriſt,&c. and chargeth them to be in perpetuall requeſt with the Saints, ſee *Ames* and others *in locum.* If *Hen. Den.* within his firſt part of Antichriſt unmasked, had kept to his teſtimony which hee brings from 2 *Pet.* 1. 19,20,21. againſt the argument uſed by Dr. *Featly* taken from the harmony of confeſſions, hee had never ſo miſcarried, as in his ſecond part, *page* 25. as to ſay, this is the Prophets, to declare repentance as a meanes of remiſſion, *Ezek.* 18.21. 22, but this is not the Goſpell,&c. And the Law and the Prophets teach

Chap. 3. Sect. 11. teach is to repent [for] remission, but the Gospel, repent [unto] remission, &c. to let passe his abuse of the testimonies he alludeth to, this I observe that Prophets, with him, of the old Testament are set in opposition to Gospell as if inconsistent with it, the absurditie of which is apparent enough in the very naming it.

Fifthly, if they bee invalid unlesse come over in the new Testament, then must all the Saints question their faith and comfort which was occasioned more immediatly from grounds in the old Testament, not eying at that present, nor possibly afterwards, this or that like passage in the new, touching the discovery of their good estate, or otherwise of their spirituall support, contrary to *Rom.* 15.4. which Scriptures then mentioned, were of the old Testament.

Sixtly, if so, how did *John* Baptist and the Apostles convince the Jewes, before yet the new Testament was existing of such, and such things touching their peace, and touching Christs kingdome, and government, yea, what ordinary meanes is left to convince the Jewes, when they are to come in, they denying the new Testament to bee valid? see *Acts* 18. 26.

Seventhly, the primitive converts and disciples thought not so, touching such was of old testament Scripture proofe, *Acts* 17. 11. by Scriptures, meaning those of the old Tastament, as those places, *John* 5.39. and 10. 35. and 7. 38. and 2.22. *Gal.* 3. 8. 22. and 4.30. *Rom.* 9. 17. and 10, 11. and 11. 2. and here let mee not forget what *A.R.* in his second part of Vanitie of childish baptisme, bringeth crosse to what wee have said, hee saith that no beleevers are fathers, *scil.* in such covenant and Church respects to their children which wee have mentioned, but *Abraham* onely; and hee maketh *Abraham* rather a patterne father in other respects to beleevers quoting Scriptures to that end.

But doth *A.R.* indeed thinke that no others were covenant and Church-fathers but *Abraham* onely, the Apostle calleth all those inchurched Jewes of old our fathers, fathers to him and to the Gentiles, Corinthian members, 1 *Cor.* 10. 1, &c. Yea will hee say that *Isaac* and *Jacob*, &c. were not such fathers to their seed also as was *Abraham* in covenant, and Church respects, because that was neither said to *Isaac* or to *Jacob*, I have made thee a father of nations? how then are the Jewes said to be beloved for their [fathers] sakes? surely it was not for their sakes as men, and naturall fathers, but as spirituall and covenant fathers, *Rom.* 11. 16, 28. compared, of which

which more hereafter; yea the covenant is expreſly made in thoſe termes to *Iſaac*, and to his ſeed; to *Jacob*; and to his ſeed, *Gen.* 26. 3,4,5. and 28.13.14. In reſpect therefore to their ſeed they are covenant fathers, yet in reſpect to *Abraham*, they themſelves were *Abrahams* covenant and Church ſeed, to whom together with their father the covenant was made, even with a Church reference *Gen.* 17. and ſo are gentiles inchurched beleevers: fathers, as ſuch, to their children; yet ſeed alſo in reference to *Abraham*: nor is it more contradiction to ſay thus, that the ſame perſons may bee *Abrahams* ſeed, and yet fathers in divers reſpects, then to ſay the ſame man may bee a ſonne, and yet a father in divers reſpects, a ſonne in reſpect of his father, and a father in relation to his child. Nor can I perceive otherwiſe but that *A. R.* himſelfe, layeth in the ſame place a groundworke croſſe to his owne aſſertion this way: "the covenant (ſaith he) was not made with *Abraham* and with his "ſeed, meerely for his being a faithfull man, but for his being "ſuch a faithfull man whom the Lord pleaſed to chooſe to make "a patterne to all beleevers; hence to me it ſeemeth, that *Abraham* is conſidered in a threefold reſpect. Chap. 3. Sect. 11.

Firſt, as a faithfull man having ſeed. Secondly, as a faithfull man having the covenant made with him, and his ſeed. Thirdly, as one, with whom and with his ſeed the covenant is made, not meerely as a faithfull man, but as a patterne to all beleevers, which to me undeniably ſeemeth to bee an unwilling grant that as *Abrahams* ſeed in covenant with him admit a diſtinct conſideration from all actuall beleevers, as ſuch, whether Jewes or Gentiles: So that *Abraham* in that conſideration of ſuch a faithfull man, with whom the covenant was made, and with his ſeed ſo diſtinguiſhed from all beleevers, whether of Jewes or Gentiles, was therein a patterne to all beleevers actually, whether of Jews or Gentiles, yea that he was eſpecially in ſuch ſort a patterne to them all, and had the covenant ſo made with him, and with that his ſeed, that hee might bee, or becauſe hee ſhould bee, therein a patterne to all beleevers whether Jewes or Gentiles: and this is the very truth, which wee affirme, that *Abraham* in the eſſentialls of the covenant, was a patterne of intereſt of beleevers and their children in the covenant of grace, at leaſt externally, and eccleſiaſtically: but this is croſſe to *A. R.* elſewhere, yea in the ſame place as followeth.

Object. "All beleevers, and onely beleevers, are *Abrahams* ſeed, in "that as *Rom.* 4. 16. it is affirmed that the promiſe is ſure to all "the ſeed, and ſo all the ſeed are ſaved.

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Answ. But suppose that *Abrahams* seed intended in the promise were all saved, and so no others but they the seed, yet will it not follow, from what the Apostle saith that the promise is sure to all the seed, that therefore all actuall beleevers, and onely such are saved; wee have before proved from *Rom.*9.6,7,8. that all in whom the force of the covenant tooke, so as that they were saved, were the choyce intended children of the promise, or all elect *Israel*, which came of *Abraham*, *Isaac* and *Jacobs* loynes; yet did not all those live to become actuall beleevers, many such elect ones dying in Infancie. But to come to *A. R's.* assertion it selfe, I demand whether the members of the visible Church, of which *A R.* is officer, or member, be all and each of them *Abrahams* seed; for if not, I urge his owne plea against us; what right have they to the seale of the covenant made to *Abrahams* seed? if they be all *Abrahams* seed, then by *A.R's.* ground, they must needs be all & each of them saved, it is not possible there should bee any reprobates and hypocrites in a particular visible Church, which to affirme is ridiculous, but let him quit himselfe thereof from his owne principle if hee can: the Apostle saith of the *Galatian* Churches, and members thereof to whom hee wrote, *Gal.*1.1, 2. that they were children of the promise and of the free woman, and that *Jerusalem* above was the mother of him, and them [all] *Gal.*4.26. 28.31. and that they were *Abrahams* seed, *Gal.* 3.29. now then I demand whether wee must not conclude of them all that they were in a sure estate, and infallibly saved, according to *A.R's.* ground, comparing *Rom.* 4.16. and *Heb.*6.16, 17. with *Gal.* 3.29. Yea but why then doth *Paul* feare and question so much the estate of persons, so sure and infallible, if so it were, because called all *Abrahams* seed: for hee feareth lest hee had bestowed his labour in vaine, *Gal.*4.11. and that any saving worke, in many of them at least, was not so much as yet begun, that hee must bee faine to travaile againe with them in birth, till Christ bee formed in them, *vers.*19. yea why doth he suppose any possibilitie of their suffering in vaine, of their ending in the flesh, *Gal.* 3.3,4,5. of Christs becomming of none effect to them, Chap. 5.4. many of them being of such spirits and way whom he there intended, as appeares by *Gal.*1.6,7,8. and 3.1. and 23.4,5. and 4.21? How will *A.R.* salve it? not by saying hee spake thus in a collective sense onely, understanding the former, of the elect part, and the latter of others. Yea but why then doth hee mention their being baptized into such an estate, *Gal.*3.27, 28, 29? were

were none but true beleevers and elect ones in that Church baptized? for all that were baptized are said to bee one in Christ as having put on Christ, and if Christ, then *Abrahams* seed: either then there were none but elect ones & true beleevers in those Churches, which were absurd, and crosse to the Scriptures before named, or if there were any hypocrites or reprobates in that Church, they were left unbaptized, which were as absurd, to avow it; for how knew they so exactly to distinguish of such divine secrets, in so infallible a way? were they Gods to know the secret guile of hearts? Now if not unbaptized, then they also in baptisme putting on Christ, and putting on Christ, being one with Christ, and so Christs, and being Christs were *Abrahams* seed; now *A. R.* must come with us to say, that when 'tis said that all baptized persons put on Christ, *Gal.* 3. 27. it was verified in generall of them all Sacramentally and Ecclesiastically, and so when said to bee all one in Christ, and to bee Christs and *Abrahams* seed, and all children of the promise and of *Jerusalem* which is above, &c. hee must distinguish of persons being such in *foro dei*, and of persons which are such, in *foro & facie ecclesiæ visibilis*. In the former sense, onely the elect amongst them were such, in the latter sense, all in common, sound and unsound members, of the Church, they were such; and that the Apostle speakes such things of them in common not by a meere infallible Apostolicall dictate and sentence, as concluding them to bee all such savingly, but ministerially to hold forth what such as members of Christ, as head of the visible Church, were Ecclesiastically. Chap. 3. Sect. 11.

Object. But will it not bee said that whereas, *Gen.* 17. 7. maketh but two subjects of the covenant God made, *scil. Abraham* and his seed, which *Paul* expounds to bee beleevers, wee by our doctrine doe make three subjects and parties, *Abraham* and beleevers, and the Infant seed of both.

Answ. To which I answer, that wee doe not make three such distinct subjects now any more then of old there was made before Christ was incarnated; then *Abraham* and his beleevers, growne children, and the Infant seed of both made but *Abraham* and his seed, and so is it with us. Secondly, that the covenant being made with *Abraham* and his seed, *Abraham* sustaining the person of all beleevers, Jewes and Gentiles, which in a sense also were his seed in that covenant, hence therefore the covenant still is onely between *Abraham* and his seed.

CHAP. IIII. Sect. I.

Touching the Explication of Luke 18. 15,16,17.

ANother Scripture holding forth the Federall and Eccleſiaſticall right and holineſſe of inchurched viſible beleevers little ones is, *Luke* 18. 15,16,17. where the Lord affirmeth of the children offered to him by thoſe pious minded parents, that of ſuch is the kingdome of God, as *Matthew* hath it, Chap. 19. of ſuch is the kingdome of heaven, which is here taken for the viſible Church, ſo *Matth.* 8. 11. 12. and 13 24. and it ſeemeth evident from *Luke* 18. that hee mentioneth the kingdome of God three wayes, Firſt, a kingdome of which ſuch Infants and ſuch like perſons are; namely, as ſubjects. Secondly, a kingdome which ſuch actuall ſubjects of that kingdome doe receive. Thirdly, a kingdome unto which in an ordinary way and meanes they come to enter. The firſt is meant of the viſible, not of the inviſible Church, and of them as members of the former, and not ſo properly of the latter; touching which, let it bee remembred that this was not a bare temporary, and preſent charge, in reference barely to thoſe very children, and onely to that very preſent approach to Chriſt, but did reſpect after approches of ſuch like perſons unto Chriſt, hee ſaith not, ſuffer theſe little children to come (at this time) to mee, for of theſe is the Kingdome of God, but indefinitely, rather ſuffer little ones, *ſcil.* of this ſort, ſuch as theſe are to come to mee: nor would *A. R.* and others, which apply it to ſuch like perſons for humilitie, &c. reſtraine it to the occaſionall act at that time, but inlarge it in reference to any ſuch perſons at any time in a like caſe that they ſhould not bee hindred from Chriſt. Now as for the members of the inviſible Church, as ſuch they are inviſible, and fall not under the proper cognizance of the ſons of men to know, which or where they are: and to ſuppoſe an injunction of not hindring their approach to Chriſt, unleſſe they came under a viſible reſpect of members of the viſible Church that they might bee diſcerned, and it might bee knowne how and when, and in whom this rule of ſuffering ſuch to come to Chriſt, were kept or broken, it were very incongruous, and it's a very improbable conjecture, that Chriſt ſpake thus of theſe very Infants, by an act of divine knowledge of them to bee the elect of God: as if a company of children

ſhould

should bee by an unwonted providence, singled out to bee brought to him, which were every one of them elected to eternall life, and not any of them, in a contrary estate. And by the latitude of the extent of Christs speech, as before wee shewed in reference to after and other times, and examples of like nature as to the present case it appeares, hee neither spake thus as God, or as a meere extraordinary inspired Prophet, but delivered as in ordinary administration of the mind of God, as at other times, an ordinary rule of ordinary practise and use afterwards, in reference not barely to those very little ones then brought, but to others like them; wherefore such evasions of *C.B.* in his fourth answer to this place are frivolous. And why should there bee such startling at this place as if it were uncouth doctrine, that children of inchurched members should be counted subjects of Gods kingdom, or members of his visible Church? the Jews children, as well as parents which were cast out together, *Matth.*8. 11,12. were surely in that kingdome together, out of which they came to bee cast afterwards; the uncircumcised man child was of the people or Church of God in visible account, else not cut off from his people in that case of neglect, *Gen.* 17.14. and in the purer dayes of the Gospell, yet expected, the children are put under *David* or Christ their Prince as King, and head, and Lord of his visible Church, as well as the parents, as before wee shewed from *Ezek.* 37. 25,26,27. and God accounted them even in very corrupt time, children of his covenant spouse or visible Church, Thy children which thou bareſt to mee, *Ezekiel* 16.8. 20,21,23. witnesse the setting to of the Initiatory Church seale of circumcision to those children of *Abraham*, *Isaac* and *Jacobs* loynes; and no wonder, in that they were all interested in the covenant of grace, as invested with Church-covenant, which is even the very forme of the Church, giving Church being to persons therein interested; nor is it likely that these children were other then such, being either proselytes children, joyned to the Jewish Church, or children of Jewes, either of them formerly circumcised, and *in facie ecclesiæ* of the Church, the Apostles which used to bee questioning any thing obscure, which they understood not, or seemed to them strange, would in likelihood have inquired after satisfaction therein, of Christ, as their manner was, if it had not been very cleare, convincing, approved, received doctrine, which Christ urged as his reason of reproofe of their act in hindring the little ones approach to him; hee which himselfe Chap. 4. Sect. 1.

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forbad them, *Matth.* 10. to goe into the way of the Gentiles, no not into *Samaria*, and when himselfe tooke up the Gentile *Canaanite* in such sort at first, albeit she a beleever, *Matth.* 15. 22. if these had beene other then visible beleeving inchurched persons, yea though Gentiles yet inchurched proselytes which brought these children, hee would not have so roundly, and sharpely taken up his Disciples, for assaying to hinder them from him, when the Apostle, 1 *Cor.* 7. 14. speaketh thus to the Church, and not to the citie as such, which writ to him, and to whom hee writ this back againe; hee saith else [their] children, as appropriating externall adoption, as well as formerly, to others of that sort, *Rom.* 9. 1, 2, 3, 4. they were the children of that Spouse of Christ, 2 *Cor.* 11. 2. 3. as those were formerly of that Church, *Ezek.* 16. 20, 21. she brought forth other children by the ministry, *Psal.* 87. 5. albeit, not so many as now, and hereafter, *Esa.* 54. 5. but that way also did the Church beare children to the Lord. And are purer Gentiles Churches wombes in that respect shut up; or doth the Lord lesse affect communion with his Church in that expression of his love now, then hee did to the Church of old? surely no; the *Corinthian* members as a Church body, had their Church children, and seed: also, the Apostle taketh order with the women, 1 *Cor.* 14. Let [your] women keepe silence in the Churches; but why [your]? what, because they were the members wives onely? no verily: since some such were Pagans, and without the Church, and hee protesteth against any Church dealing with such, 1 *Cor.* 5. end; what have wee to doe with them from any Church care, or respect? but rather [your] women as being of the Church, and so here, not [your] children holy: *scil.* barely of your members in a common naturall way: but yours in a Church relation rather. And let the Apostles division bee further attended, 1 *Cor.* 5. placing all persons as either within or without the visible Church: For if his division be regular, as who will say otherwise, of the wisest dictates of the holy Ghost? then these *membra dividentia* take up the whole division, and there is no middle or neutrall estate actually of persons. And albeit the persons chiefly intended, bee adult persons, yet it must hold, as well of others, or else it is not a compleat division. So then the little ones which are borne of inchurched persons, they are either actually within the Church, or actually without at present, onely some possibilities as some suppose of their being actuall members, afterward at most: but at present their actuall

all estate must bee the one, or the other; if actually within the Church, I have what I seeke, if onely potentially such as may come in, but yet actually without, 1. then the children of the Church in primitive times were such as the Apostles, as extraordinary, and now Elders as ordinary officers in the Church, were not, nor are to take any speciall Church care of; since the tie of that Church care, as such, dependeth upon covenant and Church relation, either extraordinary, as that of the Apostles, to all the Churches; or ordinary, as that of the officers of this or that Church. 2. Then Churches and their officers are not to deale with any such children more then with pagans in any Church way of instruction or admonition when growne up. 3. Then are such so farre forth to bee left as persons without actually, to the more immediate judgement of God; what have wee to doe with such? God judgeth them, and the phrase of Gods judging them, how sad a case it noteth, see *Heb.* 3.4. and 10.29,30,31. 4. Then such children being actually without, they are actually and at present amongst the number of such persons of whom is little hope: as *Marke* 4.11,12. to them without: if hardned persons, in parables: so *Revel.* 22. without are dogs. The persons left out of Church fellowship by the new *Jerusalem* are of the worst sort, *Revel.* 22.15. 5. Then the Jewish Church is supposed to have a larger share in the charitie of God, and his people, so that their children in relation to Church estate are called and counted God and his Churches children, purer Gentile Churches have no such charitie allowed towards the members children: which absurdities if any will swallow, let them enjoy their conceipts. Chap. 4. S. 2.

SECT. II.

And thus farre of the dispensing kingdome of God, as it seemes to bee included, and intended in the first expression, Of such is the kingdome of God: which may serve to answer the scruples of some, as if such an assertion of children of beleevers, to bee of Gods kingdome, should crosse the course of providence, many proving wicked: For this hinders not, but they belong to the visible Church: no more then Christs assertion of all the Jewes, to be the children of the kingdome of heaven, into which the Gentiles from all parts should come after the rejection of the Jews, *Matth.* 8.11,12. nor is this any more crosse to *Rom.* 9.6,7,8. then that is; yea suppose the Kingdome of heaven bee taken for that of

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of glory; yet in that covenant and Church estate is theirs, so far also is glory theirs, *scil. in foro ecclesiæ*. And wee have before proved that Christ spake this as man, not meerely as God, as hee said before of the Jewes, *Matth.* 8. 11,12. and after this spake to like purpose, *Matth.* 21. 43. they were as externally adopted, *Rom.* 9.4. externally inrighted to that promise of glory, the promises indefinitely being thus far theirs, & that promised heritage being thus far theirs. If they had not Gods kingdome, in respect of this estating of theirs in it, and right to it; how came they to have it taken from them? was not that in respect of any externall Church right actually theirs unto, or to the dispensation of the covenant holding the same forth? they were all heires, albeit under tutors, *Gal.* 4. 1,2,3. but to mee the former sense is rather most unquestionable, that of such is the kingdome of God, or of heaven, *scil.* the visible Church as before was proved; and this may also satisfie that which is objected, that hee might speake this in reference to the future; that is, that they were elect ones, and should in time bee of Gods kingdome, that is, beleevers, or in that they were such as God would blesse: For Christs words are not, Of such may, will or shall bee the kingdome of God, nor that they were of his kingdome, because such as hee would blesse; but rather that they should not bee hindred from being blessed of him, because of such [is] the kingdome of God; as the context and force of that reason in reference to the occasion sheweth: and as for that assertion of their being *all* elect, the improbabilitie thereof hath before appeared; nor doth Christ seeme to speake of the kingdome of God as taken for the invisible Church of actuall beleevers, but of visible members of the visible Church, as before was shewed. Hee affirmeth that those little ones, *de præsenti*, were of the kingdome of God, yet were not they actually beleevers, hee asserteth as much of the Jews to be rejected afterward, that yet at present they were the children of that very kingdome of heaven, whereinto the Gentiles, even the very best of them come to sit; the Church estate in both was the same in the essentialls, and the covenant estate the same essentially: the externall right to grace, and glory the very same essentially, and so the reason of the grant here, and assertion, is the same in reference to the little ones, of other visible beleevers, as of these which brought their children to Christ, unlesse God should bee made a respecter of persons; their Infants must come to Christ, and not bee hindred, because they were

were Federally and Eccleſiaſtically priviledged, or becauſe of ſuch is Gods kingdome; the ſame is valid now, ſince as adult perſons externally in covenant and Church eſtate, muſt not according to our oppoſites mindes bee hindred from Chriſt, becauſe ſuch like as theſe little ones; ſo neither beleevers little ones being alſo ſuch like as well; they may not bee hindred from any ſuch way of initiatory approach to Chriſt as they are capable of, as is externall baptizing in the name or fellowſhip, as of the Father, ſo of Chriſt the Sonne, and alſo of the holy Spirit; to which purpoſe I ſuppoſe our Divines had reference, in urging this place for Pædobaptiſme, nor was this an affirming of Infants being ſaved by their parents faith, but an aſſenting of their externall Church right, by vertue of the latitude of Gods covenant applyed by the parents, and by occaſion of their holding forth of that faith, which did, *foro eccleſiæ*, unite them, and their little ones to Chriſt, as head of the viſible Church, in which may by externall adoption and inſition are intereſted, which are not ſaved as before wee ſhewed; nor will that take off what it ſeemeth, ſome worthy Divines, have lately urged from hence for Pædobaptiſme; that if Chriſts mind had beene that Infants ſhould have been baptized, hee would have commanded theſe little ones to have beene baptized for an example: for according to the principles of *C. B.* and others, Chriſt did love theſe little ones with his everlaſting love, they received heaven of free gift, as all that will bee ſaved muſt doe: theirs was the kingdome of glory really, and Chriſt as God, and as an extraordinary Prophet of the Church knew all this,&c. now why ſhould not, or were not theſe Infants, at leaſt baptized? *C.B.* will anſwer, Infants of beleevers may die in their Infancy, and they may live to commit actuall ſinnes,&c. and wee not knowing which will live or die, cannot baptize them, what then according to *C. B.* it ſeemes the uncertainty of Infants deaths, whilſt young, or living to growne yeares, is an impediment to their baptiſme. Where did *C. B.* here or ever read in Scripture or of ſuch a juſt barre to Infants baptiſme? but ſuppoſe it were ſo to us, which know not this, yet *C. B.* will not ſay but Chriſt knew all herein, how matters would prove, therefore that was no juſt hinderance in the nature of it thereto; for then hee to whom this could bee no hinderance touching theſe children about whom *C.B.* ſaith hee revealed his Fathers eternall love, and good will, hee had cauſed at leaſt theſe little ones to have been baptized. Yea I demand upon the grant of thoſe things mentioned, whether *C.B.*

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or others oppoſing Pædobaptiſme, would deny that ſuch as Chriſt receiveth, and bleſſeth, and alloweth, the kingdome of heaven in their ſenſe, that is, that of glory, to be theirs, if growne ones, ſhould not therefore bee baptized. Now if this will not be denied, as I ſuppoſe, why, ſuppoſing the like caſe of any little ones, and Infants, ſhall the ſame bee denyed where there is the ſame ground of baptiſme in both ſorts? Nay ſuppoſe that by extraordinary revelation, *C. B.* and others of his minde did know as much as here is mentioned, in *Mark* 10. and *Luke* 16. that ſuch and ſuch children were Gods choſen ones, that they were received, and bleſſed of Chriſt, not in any common way, but as the very heires of glory, as theſe Infants are by them ſuppoſed to bee, and ſo were actually bleſſed with the ſpirit of grace, &c. would not they baptize theſe Infants? I ſuppoſe the more judicious would, and have ſaid that, in that caſe, they would doe it, becauſe ſuch an extraordi- "nary revelation would ſuffice to warrant the act of baptizing "ſuch Infants without profeſſion of faith, and becauſe of *Peters* "principle, *Act.* 10.47. Can any forbid that theſe ſhould bee bap- "zed which have received the holy Ghoſt as well as wee? and the "inſtitution of baptizing Diſciples, would in this caſe beare it "out, ſuch ſanctified perſons being Diſciples, &c. Nor indeed could it bee denyed by them rationally; ſince in this caſe Infants are not meerely ſuppoſed to bee capable thereof, but really to have received the ſublime things viſibly ſealed in baptiſme, even the ſpirit of grace, love, and bleſſing of Chriſt, the promiſe of grace and glory, &c. And therefore not to bee denied baptiſme, eſpecially ſeeing this their receiving of the thing ſignified, is alſo manifeſted, & ſo all uſuall occaſions that way removed. Now then to come to apply what here is granted; Firſt, then perſons may come under the notion of Diſciples which were never outwardly taught, and cannot perſonally hold out actuall faith, which our oppoſites elſewhere deny. Secondly, that it is not contrary to Chriſts minde, and to the rule, that perſons, without perſonall profeſſion of faith ſhould bee baptized. For as the former notion of Diſciples, if *natura rei*, it were not otherwiſe applyable, then as not ordinarily, ſo neither extraordinarily: and whether ordinarily, or extraordinarily, if applyable ſo; it is not ſimply to bee denyed; ſo I ſay in the latter: albeit, extraordinary things done beſides rule croſſe not ordinary rules; yet neither extraordinarily nor ordinarily, is any thing to be done, which is in it ſelf contrary to rule. It was be-

beside rule for a Priest to kill *Zimri* and *Cosbi*, but not a breach of rule, or any thing contrary to rule. Thirdly, that there was ground why Christ might command those little ones brought to him to bee baptized, yea it was his mind, and according to his will they should bee baptized, albeit it bee not mentioned that they were baptized: who could forbid water that they should bee baptized, which received the holy Ghost, which were Disciples? Christs extraordinary knowledge of it himselfe, and revelation thereof to his Apostles then present, which used to baptize others, *John* 4. 1. 2. it's granted was sufficient warrant, albeit there had been no rule for it, when yet in this case the rule of baptizing Disciples, *John* 4. 1. also might suffice. Let it then bee no more said, that if it had been Christs mind, that Infants should bee baptized, hee would have commanded those, *Luke* 18. to bee baptized, since according to the acknowledged principles, those little ones either were, or might groundedly have been baptized. But wee will suppose Christ did not then expresly injoyne those little ones baptisme, or that they were not then baptized, yet will it not follow that it was not his mind such babes to whom hee expressed such love should not bee baptized, or were not baptized; hee that had his time of blessing them, was free to take his time of injoyning their baptisme. Yea hee gave not any expresse charge, touching any care to bee had of them, by those which brought them: nor touching their being further instructed, in the way of God, and many other things of that nature: And yet none will thence reason that, *Ergo*, it was not his minde, that any speciall care or religious indeavour, touching their further good should bee used. No more doth the former follow that it was not his mind that either those or any other such like persons should bee baptized, because hee did not then expresse his mind that way touching those little ones. There might bee diverse other reasons why Christ might not then injoyne the same: possibly their parents themselves, albeit circumcised, yet not baptized, or if baptized, their children also might be baptized when they were. And his reasons to prove that by kingdome of heaven is rather meant that of glory then of grace, are as weake still. First, Because they understand not the Lawes of the kingdome of grace. Secondly, because this kingdome is a locall kingdome, as appeareth by the word entring in. But doth *C.B.* which saith these Infants did receive the kingdome of God by gift, thinke that they received not the kingdome of grace,

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at present before their entrance into glory, they were not yet entred heaven, but on earth then, and long after it may bee, yet hee saith those little ones received it of gift; in what way, or by what meanes could they receive it? without any covenant right? surely no: For there is no inheritance of glory other then that promised inheritance, hence the promise put for glory promised, *Heb.* 10.36. nor eternall life, but such as is promised, *Tit.* 1.1,2,3. yea could they receive it, without the Spirit? which yet they must also partake of by promise, or no way: none are made partakers of the Divine nature in any respect but by the promises, 2 *Pet.* 1.4. now if thus really, and effectually interested in the covenant of grace, and partakers of the spirit, then the kingdome of grace too was theirs: albeit they understood not the Lawes of it. Yea doth Mr. *B.* thinke that the kingdome of glory belongs to any to whom that of grace belongeth not? must not that bee first ours before the other? yea doth not the phrase of receiving the kingdome note out, that the kingdome of glory is received, in and by the receiving of that of grace, or of the word of the kingdome the promise, and covenant, &c. else is it not improper to say that those Infants before they entred into Gods kingdome of glory they did receive it? It's a Locall kingdome, as Mr. *B.* hath it, and is it proper to say that a man receiveth a place, before hee come at it, otherwise then by word of mouth, or writing, or some equivalent ingagement? I conclude then that the kingdome that they received was rather that of grace, even the covenant of grace, if not also grace of the covenant, wherein was plighted, and ingaged some right to that of glory, or that it was the kingdome of glory, in reference to such plighting and pledge of it. Nor doth Mr. *B.* his other reason conclude against what I have said, they were at least externally of Gods kingdome, in that first sense, *scil.* considered, as his kingdome dispensing, *scil.* his Church. Secondly, they received his kingdome in a second sense, *scil.* considered as dispensed in the revealed way of Gods plighting of it by word, and initiatory seale at last of Circumcision, if not of Baptisme; and how ever in the externall right to both they are such, which according to men at least should enter into glory in respect of actuall fruition of it, which is the kingdome in a third sense, *scil.* the kingdome to bee possessed, and to which a entring in, in the Text hath indeed reference; but else Mr. *Blackwoods* reason would not inforce it, that because of that locall expression of entring in; the king-

kingdome must *ergo* bee a locall kingdome, or heaven it selfe: there are locall expressions very full, *Matth.*8.11, 12. sitting down of some in the kingdome of heaven, out of which others are cast: yet will not Mr. *B.* conclude that even the Jewes were in heaven, and so cast out thence, if they had not been first in, they had not been thence cast in, and out, are here relatives. It was some other kingdome, *scil.* that of grace in the externall subject of it, the visible Church; and ingagement of it, the covenant of grace and dispensation of it: the administration of Church ordinances, &c. in which they were by externall adoption and incision, and out of all actuall priviledges whereof they were afterward cast. As for that which others object against us in this point of childrens federall and ecclesiasticall estate from hence, *scil.* that Christ saith not of these, but of such, and such like, *scil.* as *A.B.* hath it, such like in humilitie, &c. is the kingdome of God, &c. this is as groundlesse an interpretation as some others mentioned. Chap. 4. Sect. 2.

For first, it's evident that Christ maketh these little ones patterns to others like them, in that interest in Gods kingdome, of such or such like is Gods kingdome; now samples must have that verified in themselves, in some sense in which they are examples to others; secondly, they are inclusively made examples of such an initiatory receiving of the kingdome of heaven, as tendeth to a more full fruition, and injoyment thereof, *Luke* 18.17. *Mark.* 10.15. and and therefore at least externally such, and so qualified themselves now will their paralelling this with, *Matth.*18.3,4,5,6. hold good therein, to say nothing, that that, *Matth.*18.6. may bee read from the Greek, these little ones τῶν πιστευόντων εἰς ἐμὲ, of persons beleeving or of beleevers in mee, *scil.* of parents beleeving in Christ, which little ones are not to be slighted but received in Christs name, *vers.* 5. *scil.* unto Church communion as well as others, as that phrase implyeth, *Rom.*15.7. This is undeniable that the occasion of that speech in *Matth.*18. and of this in *Matth.*19. *Marke* 10. *Luke* 18. was different, and at divers times uttered as the Texts compared shew, nor saith Christ in *Matth.*18. as here, hee that receiveth not the kingdome of God as a little child, but thus; unlesse yee bee as children, *scil.* in humilitie, &c. *vers.*3,4. compared; and that likewise in *Matth.*18. doth not conclude, *ergo* the interest of such children, more then unto Doves, or sheepe unto whom subjects of Gods kingdome are like, but here as hee saith of such like is Gods kingdome: for withall, hee saith that others must receive Gods king-

Chap. 4. Sect. 2. kingdome as they doe, making them patternes as well of receiving of, as intereſt in Gods kingdome, which was never affirmed of ſheepe or doves are harmeleſſe, if patternes of it. Actuall guile, malice and envie are removed from Infants, they act not ſuch ſinnes if they are patternes to others therein, 1 *Pet.* 2. 1,2,3. compared, they are low and little in their owne eyes, not minding great things,&c. if patternes of it, *Matth.* 18. *Pſal.* 131. 1,2. ſo here they are intereſted in Gods kingdome, doe receive it externally at leaſt, both thoſe here mentioned, and ſuch like Infants, if they were made patternes thereof unto others, elſe the ſenſe of *Luke* 18. 17. would bee thus, Unleſſe any receive Chriſts kingdome as a child doth, *ſcil.* in a bare reſemblance of reception thereof without any realitie therein, ſo much as ſuppoſed, he ſhall not enter into it. Thirdly, Chriſt bringeth this as a reaſon why his Diſciples ſhould not hinder little ones as prophane from him, but rather further the approach of thoſe babes, becauſe of ſuch like Infants, like them in covenant, and Church intereſt in God his kingdome. Now if this had beene Chriſts onely reaſon thereof as is imagined, becauſe not of theſe out of ſuch like little ones by reſemblance in humilitie, and harmeleſneſſe,&c. is Gods kingdome, therefore further, and doe not hinder their comming to mee; then one might upon the ſame ground argue, that ſince oft perſons like good ſeed, and good fiſh for uſefulneſſe and fruitfulneſſe,&c. is Gods kingdome, *Matth.* 13. 24. 38. 47. 49. and ſince of perſons like Eagles for renovation, ſight, and ſeed, &c. Gods kingdome doth conſiſt, therefore further, and doe not hinder the bringing of ſuch ſeed, fiſh, and Eagles unto Chriſt; this were ridiculous. Yea ſuppoſe any other thing ſhort of what I have formerly mentioned touching theſe babes, wherein ſome of theſe creatures are not allout fully reſembling the Saints, yet if not intereſted more then thoſe creatures in the kingdome mentioned, it's not the degrees of more or leſſe like which will alter the force of that formall reaſon of not hindering theſe creatures therefore from Chriſt, *ſcil.* becauſe bare reſemblances of the Saints, as our oppoſites interpret this. Fourthly, as Chriſt taking them up in his armes, as the word is tranſlated, ſheweth they were little ones indeed, of whom hee ſpake, and not metaphoricall little ones, even growne perſons like them; ſo other acts ſhew that hee expreſſed as much in effect touching thoſe babes in his acts about them, as in his words hee ſpake touching them, the expreſſions of Chriſts

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Christs love toward those persons, whether he tooke them up in his armes or imbraced them, it was no complement in Christ, but a most significant expression of his love; & his blessing of them, do declare that they had some more peculiar interest in some respects, at least in an Ecclesiasticall and Federall way, in him the King, and in that his kingdome mentioned, then to be bare semblances of others which had. Fiftly, the Greeke article τὰ βρέφη, *Luke* 18.15,16,17. the little ones, and not αὐτοῖς in reference to the parents, as *Beza* noteth on the place, seemeth to shew, that he intended not such allegoricall little ones, as the bringers of them, but the little ones brought in that assertion mentioned.

Obj. Yea but *Piscator* maketh that an argument, in that hee called the little ones, *vers.* 16. that *ergo* they were not babes: and beside, the word βρέφη signifies a child capable of teaching, as 2 *Tim.* 3. 15. from a child thou hast learned the Scriptures, &c. and so your purpose faileth to apply this against Anabaptists denying the covenant, and Church right of babes of inchurched beleevers.

Answ. 1. It's said hee called them, *scil.* in calling their parents which brought them, albeit, they might not bee all capable of understanding that invitation; it's usuall in Scripture because of parents nearest interest in their children to ascribe things to their children, which are rather to bee understood of the parents, as when it is said *Levi* paid tithes in *Abraham*, *Heb.* 7, &c. Secondly, albeit, that phrase be used in *Tim.* thou hast knowne the Scriptures from a child, yet it followes not, that therefore βρέφη doth not in the very naturall proper, and constant use of it signifie a babe more then the like phrases used in Scripture should not have their proper signification, because something there mentioned is not in strict acceptation applyable thereunto; as when it's said, thou madest me hope upon my mothers breasts עַל שְׁדֵי-אִמִּי or when I was upon my mothers breasts, so *Psal.* 58. 3. the wicked are estranged from the wombe, they goe astray as soone as they are borne speaking lies: In these places will it bee hence argued that the Hebrew words rightly translated, and so constantly used as translated, signifie other then from mothers breasts, and wombe, &c. in that a very sucking or new borne child is not capable of actuall hoping in God or going astray actually from him, but rather persons growne up more in yeares; here all will say these species are hyperbolicall, shewing that these things were acted thus by them very early, and very soone; so what though a little one, which is not a suckling but can speake and understand is capable of knowing the

Chap. 4. Sect. 1. the Scriptures, yet it followeth not that βρέφη signifieth any other then a babe, but it sheweth that *Timothy* was so trained up very early, hee doth not say, thou even a child [βρέφος] didst know, but ἀπὸ βρέφους from a child, that is, very soone and early in thy age. Thirdly, the Apostles did not use to hinder little ones which could goe and speake, from comming to Christ, but further them rather: whether the parents were Jewes of Gentiles, yea, and those not proselytes: witnesse that act *Mark.* 9. *Matth.* 15. this therefore was an example as they apprehended tending to trouble Christ more then ordinary to meddle with poore shiftlesse babes. Fourthly, if they had been little ones which could goe, yet it sufficeth to prove what Anabaptists deny: that before persons could actually hold forth personall. Faith or repentance, may be actually in covenant with God and inrighted to the initiatory seale of it, and that albeit Christ did not actually cause these babes then to be baptized, that they had therefore no right to bee baptized, it followeth not.

But *I.S.* hee acknowledgeth those children to bee of that kingdome or members of that Jewish Church, and therefore have right as well as others to temporall blessings, and that these children were brought to Christ for cure producing some Scriptures for that end, where prayer and imposition of hands was used upon that occasion; but doth the Text say, of such or such like was [that] kingdome? no verily, but indefinitely, of such is [the] kingdome of God; and what though those children were of that Church, since Christ inlargeth his speech, as wee shewed, to such like persons, and so to other babes of like condition with those; and had the Jewes, and their babes onely right to temporall blessings will *I.S.* say: when that *Abrahams* covenant of God his being a God to them, *scil.* to fulfill his promises: instancing in that, *Luke* 1. 73, 74, 75. as one is acknowledged by *I.S.* elsewhere, to bee by circumcision visibly sealed upon both seeds, as hee termeth them. True it is that as, 2 *King.* 5. 11. *Matth.* 8. 3. and 9. 18. *Luke* 4. 38. 40. one way of healing was putting on of hands, and prayer, but is all here meant? the Lord blessed them, *scil.* in way of cure onely, or the like: other Scriptures mention imposition of hands, and prayer in that way of curing; true, but here is no mention either of the diseases or of the cure of the little ones following upon Christs imposition of hands, as there is in the other Scriptures in other cases; no nor is here prayer mentioned: the parents desired him

him to pray, *Matth.*19. but hee bleſſed them ſaith *Marke*, whether in prayer way, it's not ſaid, yea ſince the Scriptures mention theſe acts of bleſſing, and impoſition of hands in way of ratification of covenant right, and priviledges of the covenant of grace as externally, at leaſt, the heritage of ſuch and ſuch, witneſſe that *Gen.* 27. 17. and 28. 1.3,4. and 48.14,15,16. why ſhould not wee on better grounds look at this as comprehended in this act of Chriſt? and why is *I.S.* ſo uncharitable to limit the requeſts of theſe pious perſons intreating Chriſt to pray, indefinitely, for the little ones: that this was onely to move him to deſire temporall things for them? Chriſt doth not ſeeme to make any ſuch interpretation of their requeſt when hee bleſſed them, as *Marke* ſaith, what was that onely in regard of temporals? who would limit Chriſts bleſſing within ſo ſhort a compaſſe? nor was it the Diſciples uſe to hinder, but further the cure of perſons children brought for that end, as the inſtances in *Marke* 9. *Matth.* 15. ſhew. Chap. 4. *Sect.* 2.

Object. But if you make Infants of inchurched beleevers to bee actuall members of a viſible Church, doe you not deſtroy the uſuall definition of a viſible Church; given by Divines, that it's a company of perſons profeſſing the faith, &c.

Anſw. *Muſculus*, *Aretius*, *Melanction*, *Calvin*, *Beza*, *Bucer*, Dr. *Ames*, Mr. *Cotton*, Dr. *Whittaker*, *Peter Martyr*, & generally all our Divines which define a viſible Church ſeverally, but in ſubſtance to like purpoſe, they yet make that no undermining of their owne doctrine, *de eccleſia*, or of the deſcriptions *viſibilis eccleſiæ* which they doe give; when the ſame authors maintaine from Scripture grounds that ſuch Infants are actually members of the viſible Church, and externally in the covenant of grace, and ſuch as are to bee baptized: yea ſuch Infants being of the Church; It is not therefore not a company of profeſſors of the faith, ſince Infants are *fideles*, as they are rationalls, as ſome ſay, *ſcil. actu primo, non ſecundo*; yea they confeſſe and avouch the Lord in their parents avouching of him, as they did of old, *Deut.* 26. 16,17,18. and 29.9,10,11, 12,13,14. they promiſed to ſtand to thoſe conditions in their parents promiſe made with reſpect to them.

Object. But if they are of the Church, and in the covenant, and have right to the Seale, then to both as well as to one, to the Lords Supper as well as Baptiſme.

Anſw. We do not ſay they are compleat members of the Church, but incompleat as *Ames* ſpeaketh to this purpoſe in his *Medullâ*, & having intereſt in the Church and covenant, wee ſay they have

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right to the initiatory Seale: but not therefore to all memberly priviledges of voting in Church censures, elections, admonitions, &c. even growne persons that are with us as transient members by communion with other Churches, yet are not reckoned as in full Church communion with us, in all Churches priviledges, as in chusing officers, censuring offenders,&c. Nor will Mr. *B.* his paralleling of Baptisme, and the Lords Supper prove that if to bee admitted by Church interest unto the one, then also unto the other for suppose one, and the same thing bee sealed, yet not by one and the same way: the former onely being the initiatory seale of covenant and Church interest, not the latter: nor is it true that the same preparations is required to the former as to the latter; since no where spoken so exclusively of persons to bee baptized as to come to the Lords Supper, Let a man examine himself, and so no otherwise, let him eate; nor doth it follow that because there is but one excommunication, there is but one communion; excommunication being properly of persons in full communion of all Church priviledges in this or that Church where the offence is committed. For to instance in no other case, but in that of a brother in another Church which is in Church communion in Mr. *B*'s Church by vertue of communion of Churches, yet not in compleat membership, & full communion of all Church priviledges there: he offendeth; will Mr. *Blackwood* now put him out of Church communion with his Church by actuall censure from his Church? I suppose not: in that the partie hath not personally submitted yet to the Churches power: but they will withdraw communion rather: this then is a different way of discommunicating, and by Mr. *B*'s grounds, *ergo* argueth a different communion, and so not the same, which was that hee assayed to prove; nor doe his proofes evince but that others were baptized then did partake of the Lords Supper.

Object. Before wee passe further, let mee remove another objection which I meet with, *scil.* that if wee make Infants members of a visible Church, which doe nothing from whence to denominate the same, but are meerely passive: It will follow that there may bee a visible Church, consisting onely of Infants of beleevers. For a number of visible members make a visible Church.

Answ. This followeth not, since the maine force of such denomination lyeth in the growne Citizens of God, which use in all Citie acts publike to carry it personally, and not from the children, which yet are free Denisons. As for a Church of onely Infants: it's

it's not ſuppoſable their Church right depending upon inchurched parents; nor are the Infants ſuch perfect members of the Church as others: nor do a number of beleevers regularly, make a viſible politicall Church, but in ſuch a way of actuall combining together either explicitly or implicitely, as in all other bodies politique. Whence a more peculiar relation one to another, and a peculiar ground of memberly care for, & power one over another, in a brotherly way to watch over, or ſeaſonably to admoniſh each other, and the like. Chap. 4. *Sect.* 3.

SECT. III.

TO conclude, let ſuch as oppoſe us in this doctrine of the fæderall and Church holineſſe of inchurched beleevers little ones, conſider of the abſurdities which their oppoſite Doctrine expoſeth them unto.

As firſt, the deniall of any ordinary way or meanes of the ſalvation of beleevers Infants, as being neither actually in the viſible Church, out of which ordinarily there is no ſalvation, nor being actually any of them in the covenant of grace, ſo much as externally, and ſo excluded from any ordinary meanes, or way, or eſtate of ſalvation, as before in part wee ſhewed: The promiſes being made to the Church, and the covenant being the Spirits inſtrument, by which to convey good unto ſuch as ordinarily partake of it. Even before the world was: God, ordered all good to bee conveyed to us in a way, and by virtue of his covenant, therefore alſo called the everlaſting covenant, and Goſpel, *Heb.* 13.20. *Revel.* 14.6. hence God was ſaid to bee in Chriſt reconciling the world to himſelfe, 2 *Cor.* 5.19. hence eternall life ſaid to bee promiſed before the world was, *Tit.* 1.2. Hence that, *Epheſ.* 3.8,9. even Chriſt himſelfe is his peoples no otherwiſe then in way of covenant, *Eſay* 42.6. and 49.6,7,8. his blood is the blood of the everlaſting covenant, no intereſt in it, nor in himſelfe, but by way of covenant with it ſeales, as that wherein, and whereby ſalvation is ingaged, *Heb.* 13.20. mans ſalvation is onely in his name, *Act.* 4.12. and reconciliation in his blood, *Coloſ.* 1.19,20,21. and that blood is the blood of the covenant as before, ſee *Zach.* 9.11. hee is a mediator of the new covenant, and Teſtament, *Heb.* 9.15. *Heb.* 12.24. if beleevers Infants have not intereſt in that covenant, no intereſt in him as Mediator: for hee is no other Mediator but of ſuch a covenant, his buſineſſe as Mediator is to confirme a covenant to ſuch to whom hee is a Mediator, *Deut.* 9.24. *Rom.* 15.8. none can partake of the Spirit, nor any influence of it but by the promiſes, 2 *Pet.*

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1.4. nor of a glorious resurrection, but by virtue of, I am their God, *Luke* 20.36,37. nor of glory, but by virtue of the same, *Heb.* 11. 16. see of both, *Act.* 26.6,7. if therefore that species or sort of persons, covenant inchurched parents Infants, are excluded from right in the covenant, unlesse they come actually and personally to beleeve therein: *actum est de salute eorum*, they are given for lost irrecoverably, and all the individuall Infants of such persons are left in as bad a case.

Secondly, that sort of growne gentiles being supposed onely to bee made nigh by the blood of Christ in covenant, and Church respects actually: it will argue that that sort onely were actually strangers before, & not their children with them, not only individually, but specifically considered, since the same sorts at least of Gentiles, formerly strangers, are made nigh, *Eph.* 2.11,12,13. compared.

Thirdly, then is it supposed that Christ tooke downe the partition wall which stood betweene growne Jewes and adult Gentiles, but as for the beleeving Gentiles Infants, either there was no such partition wall betwixt them and their parallels the Jewish Infants inchurched, or if there were, it so farre remaines untaken downe as concerning that sort of Infants.

Fourthly, then Divine justice is supposed to have a larger latitude in involving the little ones of such as respect the Covenant under the expressions and visible dispensations of divine displeasure, as in *Caines*, *Ishmaels*, *Esau's*, the Jewes rejection together with their little ones; then divine grace hath in the expressions and dispensations thereof, unto the little ones of such as tooke hold thereof; contrary to all former examples: how long did God continue externall adoption, and son-ship in *Seths* line, *Gen.* 6.1. how long in *Abrahams*, *Isaacs* and *Jacobs*, *Rom.* 9.4. and not rejecting them till rebelling universally, and fatally?

Fiftly, then it's supposed, that there are two covenants of grace, one with them of old, another with us now, essentially different, which is absurd as before was shewed, and may bee further evinced in that baptisme, that new way of initiatory sealing of the covenant, when first instituted, it was instituted precisely with sole respects to the Jewes, *John* 1.33. *Matth.* 3.1,2,3,4,5. *John* 4.1. compared with *Matth.* 10.5,6. to shew that there was no other covenant to be sealed by baptisme, then that which was made with the Jewes in the substance of it, *Luke* 24.44,45,46,47. *Act.* 2.38,39. the same promise first sealed by baptisme to them before was to them

afarre

afarre off, and no other to them afarre off to bee ſealed by bap- Chap.4.
tiſme then that promiſe which was to them, and to their children; *Sect.* 3.
now if one covenant eſſentially, then either the Jewes children were not in covenant, no not ſo much as externally; contrary to what wee ſhewed before from *Acts* 2. and in the concluſions laid downe: or if they were, it was meerely ceremonious; now ſuppoſing ceremony in the way of ſealing, by circumciſing of the fleſh of their foreskin; yet what ceremony was in the principall part of the covenant it ſelfe, I will bee a God to thee and to thy ſeed after thee in their generations? or if it were one part of the covenant, then, but is now aboliſhed by Chriſt, then it ſeemes Chriſt by his comming hath aboliſhed one materiall part of the covenant of grace, without any other thing equivalent to parents as covenant parents in ſtead thereof.

Sixtly, then God is made a reſpector of perſons looking at Jewes with theirs in covenant reſpects, but not ſo eying covenant inchurched Gentiles: Yea hee is made to ſpeake things at large, to bee a God to all the families of the earth, *Jer.*31.1. yet when it commeth to bee Analyſed, he is not a covenant God to any more then particular perſons actually beleeving onely: no covenant reſpect is had ſo much as externally, no not ſo much as to the choyceſt part and prop of the families, *ſcil.* children.

Seventhly, then is all former diſtinction, ever uſed to bee ſo carefully obſerved, and held forth, and mentioned, laid aſide. Seed of the woman, and of the Serpent in the younglings of both are confounded, no diſtinction of ſonnes of God, and of men, of ſeed of *Iſaac* and *Iſhmael* in the Infant part thereof. No Church diſtinction of children cleane or incleane; Albeit, that wee mentioned not to the State, but Church at *Corinth*, as a Church to whom the contrary was noted as abſurd; elſe even the children were as Pagans uncleane, but now they are holy. So *Acts* 2. To you, and your children, not to others; as afterwards: actually to others with theirs. Some onely were nigh in covenant, and politicall Church reſpects; the reſt farre off: nay doe not *C. B. Hen. Den*, and ſome others ground upon *Rom.*5.18. whereby to put beleevers children in the ſame eſtate without any difference, as ſuch, from any others children? Nay *C.B.* would know why Turkes, and beleevers Infants being alike free from actuall ſinne and guilt of originall, that they may not partake of the ſame benefit of free grace, and albeit in them there bee ſomething worthy of damnation, yet

Chap. 4. Sect. 3.

it appeares not from Scripture that any were damned for originall sinne onely, and would know why wee should not thinke as much of Infants in generall, dying infants, as was said of *Davids* child, 2 *Sam.* 12.23. thought by Divines to bee saved, bringing *Rom.* 5.18. for a proofe of such generall redemption of dying Infants. Strange charitie beyond all bounds of regular judgement, to all Infants dying, and none to beleevers Infants in generall, so much as of their externall interest in the covenant; but doth Mr. *B.* expound deaths reigne over Infants, *Rom.* 5.14. to bee onely restrained to that of the first death? or might *Babylons* little ones bee accursed if not under wrath, as such? doth Mr. *B.* imagine that all the Infants destroyed in the flood, in *Sodom* and *Gomorrah*, in the last destruction of *Jerusalem*, &c. that it is so much as probable they that were saved? are all by nature the children of wrath, and yet all dying in that estate, and under no covenant of grace, so much as externally it is, so much as probable that all such are saved? Is there any Mediation of Christ, but as a Mediator of a covenant? and are Turkes Infants under the covenant, when as their parents are not? were all Gentiles of old, yong and old, being strangers from the covenants of promise and of the Church, without God, and Christ, and hope: and now the case is so altered that the children of strangers from the covenant are to bee judged hopefull? Doth Mr. *B.* startle at 1 *Cor.* 7.14. that the children of beleevers, yea though dying Infants, yet as beleevers children, they are no more but civilly cleane, and in covenant respects as profane, yet are Pagans children cleane in respect of Covenant mercy? for else how can they bee saved as before wee proved? as for *Rom.* 5.18. our Divines have used to answer Arminians, that [all] is taken for [many] as before, *vers.* 15. But here Mr. *B.* in the case of dying Infants will have it universall: and if universally true of dying Infants, why not so of all living Infants, why not of all men simply, where will there bee a restraint? If all men simply, in one sort of persons dying bee understood, and not all men that is many: whereas wee are used to bee upbraided with the absurditie of universall redemption; I feare Mr. *B*'s doctrine rather. And so much of the first part of this discourse touching the covenant and Church estate and right of Church members children.

PART.

PART II.

CHAP. I. Sect. I.

Touching Childrens Baptiſmall right.

HAving diſcourſed of the doctrine of the Federall and Eccleſiaſticall holineſſe of the Children of viſible beleeving and inchurched parents and clearedthe ſame, let us addreſſe our ſelves a while to conſider of the externall & Church right of ſuch little ones, unto the initiatory ſeale of ſuch covenant & Church right, which followeth thence. The initiatory ſeale followeth the covenant, wee ſpeake not of an extraordinary time of the Church, when either it hath no particular expreſſe initiatory ſeale diſtinct from another ſealing ordinance; as before that ſolemne covenanting of God in reference to the Church in *Iſaacs* race, *Gen.* 17. 7, 8, 9, &c. with 19. ſo there is ſome peculiar ſtate of the time not appliable to the ordinary time and way of a viſible politicall Church and its adminiſtrations: as then alſo were family Churches, as that in *Melchiſedecs* and *Jobs* family; which not being ſucceſſively to continue, were not ſo immediatly eyed in point of ſolemne inſtitution and Church lawes, as was this of *Abrahams*, *Iſaac* and *Jacobs* race, wherein the viſible Church was to bee continued: ſuch extraordinary caſes and times, are very impertinently urged by ſome to infringe the force of ordinary rules, and principles: they know an extraordinary caſe of eating ſhewbread by ſuch as were not Prieſts, of plucking eares of corne on the Sabbath day, of a private Diſciple's baptizing upon an extraordinary and immediate call, as did *Ananias*, *Acts* 9. of *Zipporah's* circumciſing, and theſe doe not nullifie and invalidate ordinary rules and principles, touching circumciſion or baptiſme, or the ſanctification of the Sabbath, &c.

This

Chap. 1. *Sect.* 1.

This propoſition then I ſhall lay downe for further proofe: that in ordinary times and caſes, reſpecting the politicall viſible Church, and its adminiſtrations; ſuch little ones as are of parents in ſuch viſible Church eſtate, they have externall right unto the injoyned initiatory viſible ſeale, of which they are outwardly capable, and ought not to bee denyed the uſe and benefit thereof; ordinary times then and not extraordinary are here conſidered: let none object then, children of members of an ordinary politicall viſible Church are here conſidered: let none object an extraordinary caſe of *Jobs* or *Melchiſedecks* family; a viſible ſeale enjoyned, not a caſe wherein actually any ſuch ſeale is not injoyned is here alſo conſidered; but either actually injoyned, or at leaſt in view at the preſent making of the covenant with Church reference as in the caſe, *Gen.* 17. 7,8,9,&c. let none object *Adam* and *Noahs* time and caſes againſt our theſis, externall right in ſuch a Church ſeale is propounded; let none confound this with internall and ſaving right, which is viſible to God and not to meere men; the initiatory viſible ſeale is propounded, not all the ſeales or Church privi-ledges; as choyſe of officers, and voting in other Church occaſions,&c. A male child of eight dayes old might bee circumciſed, but was never intended to bee injoyned perſonall appearance at the ſolemne celebration of the paſſeover, there to goe up, and not to bee carried or to have others appeare in their ſtead, *Deut.* 16. 16,17. all the males which were to bee at that feaſt were as well to bee at the feaſt of tabernacles, *Ibid.* where ſuch as kept that feaſt were to carry boughes to make Booths or Tabernacles to dwell in, *Deut.* 16. 16,17. compared with *Levit.* 23. 34,35. 38,39,40. which none will ſay was Infants worke. Let none then object, that you may as well plead for Infants comming to the Lords Supper, as in *Cyprians* time, and was the corruption of the time, as was croſſing, rebaptizing,&c. in uſe in his time too, and as the Jewes Infants partooke of the paſſeover, the contrary whereof appeares in a word wee ſpake of initiatory ſealing of perſons outwardly capable thereof: otherwiſe albeit the parties have a covenant right unto it in the generall; yet in that caſe of incapability, it's peculiar and their *jus in re*: juſtly ſuſpended from being perſonally elicited, and this doth not make the ordinary rule and ground of right to the initiatory ſeale to bee invalid: ſuppoſe an adult beleeving Pagan or Turke to joyne to our oppoſite Churches; who make totall immerſion eſſentiall to baptiſme, and that they were baniſhed

baniſhed into *Freezeland* or *Greenland* or ſome ſuch cold countrey: if this perſon bee very weake and ſick, yet deſireth to joyne to them ere hee die, I demand whether hee hath right to baptiſme or no? this will not bee denyed: Yea but is this right to bee elicited? ſurely no, unleſſe they would bee guilty of his death. But why not baptized? becauſe you will ſay it's not ſimply neceſſary to ſalvation: There being no contempt of it, but onely a naturall and corporall incapacitie thereof; but this croſſeth not that ordinary rule, ground, and way of baptizing. Very true, but then let none object againſt ſuch Infants covenant right to the initiatory ſeale; the caſe of the females of *Abrahams* ſeed, which albeit in *Abrahams* covenant yet not circumciſed: for when God injoyned cutting away of the ſuperfluous foreskin of the fleſh to bee the ſeale of his covenant, the very nature of the command doth in reaſon, if the notion of males had never beene expreſſed, reach the caſe of the males, which have ſuch a ſuperfluous foreskin of their fleſh, and not the females which are naturally and corporally uncapable thereof: as having by nature no ſuch ſuperfluous foreskin, and ſo in that caſe as in ſome others, that law of circumciſion had ſome things peculiar in it, albeit it had other things in common with that of baptiſme. For the clearer handling of this theſis propounded wee ſhall lay downe a few other propoſitions or concluſions. Chap. 1. Sect. 2.

SECT. II.

1. THat mixt commands of God having ſome part circumſtantiall, & vaniſhing, ſome part ſubſtantiall & abiding, the latter is binding to us, ſince Chriſts time, albeit the former be not. A ſeventh day which God ſhall ſingle out to bee holy is binding to us; not the very ſeventh day of the week to be that day, he that commanded the ſanctification of the ſeventh day, hee commanded a ſeventh day of his owne chooſing, and that to bee that ſeventh day: the former ſtands in the fall of the latter. Hee that commanded a ſtrict holy worſhip on the Sabbath, *Exod.* 34.21, &c. he commands ſutable worſhip to the day and ſtrictneſſe of worſhip, in ſuch and ſuch a manner of expreſſions; the former was perpetuall, the latter temporary; the moralitie of the ſecond commandement inforceth all the ſubſtantialls in ſeales or worſhip injoyned, nor doth Chriſt in that ſenſe aboliſh a title of the Law.

Chap. 11
Sect. 3.

SECT. III.

THat consequentiall commandements grounded on Scripture are Scripture commandements; as even consequentiall articles of faith are articles of faith: and in a word all consequences drawne as necessarily flowing from, or grounded upon Scripture principles, these are of Scripturall warrant. *Paul, Act.* 13. 46,47. maketh a promise, yea an old testament promise, to bee virtually a command, yea a new Testament commandement: Loe wee turne to the Gentiles; why so? For God hath so commanded us; How doth that appeare, or where? It followeth, so hath God commanded, saying, I have set thee for a light to the Gentiles, that thou shouldest bee my salvation to the ends of the earth: this was spoken too in *Esay* 42. and 49. and it was a gracious promise in the letter of it; yea but *Paul* rightly drew the force of a command as included in it, according to the old rule; Hee which promiseth the end, hee commandeth the meanes tending to that end: but of this more hereafter, but here wee see what ground worke is made use of in way of authorising so great and waighty a matter upon. It's verily the mind of God and Christ that Baptisme and the Lords Supper should bee administred to the worlds end; yet is it onely to bee drawne by Scripture consequence from such like places, as *Matth.* 28. 19, 20. and 1 *Cor.* 11. 26. So when it's said, As oft as yee doe this: our Divines make account it is a virtuall command to celebrate the Lords Supper often: and not, as in some places, twice or thrice a yeare. That sisters as well as brethren should in case bee ecclesiastically censured it is of Scripture warrant; yet by consequence onely; for the rule is of a brother offending, &c. nor is [brother] of the common gender, *Matth.* 18. 15. 2 *Thes.* 3. 6. 14. And as in matter of practise, so of faith, it is thus; in Christs time there was no other Scripture, how then should that great article of the resurrection bee convincingly proved, even to learned Sadducees which deny it? verily an old Testament proofe Christ maketh account sufficeth, as that *Matth.* 22. 29. 31, 32. compared with *Exod.* 3. 6, &c. and *Luke* 22. 37. yet this was but drawne by consequence. Thus the orthodox fathers dealt against the Arrians denying Christ to bee essentially one with the Father, they held him forth to bee ὁμοούσιον consubstantiall or coessentiall with the Father, yet no direct Scriptures are for the same expresly: so in reasoning against such as denyed the deity of the holy Ghost, or that hee

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was to bee worshipped they did the like: And where is it otherwise then by consequence to bee drawne from Scripture, that there are three distinct persons or substances in that one God? or that Christ hath two natures essentially distinguished, and yet united in one Person,&c? Circumcision is called a signe of the covenant, how did *Paul* in speaking of *Abraham* mention circumcision as the seale of the righteousnesse of his faith? whence drew hee that, that circumcision was in the nature of it; else it had not beene so to *Abraham* or any other, any such thing? verily it was from Scripture consequence. And as in matters of faith and practise, so in matters of fact, the same rule holds, *Acts* 4.4. there were foure thousands τῶν ἀνδρῶν *virorum*, not τῶν ἀνθρώπων *hominum*, a word of the common gender, which beleeved: What no woman among them, none of their wives? that were very strange, but were they not baptized? Anabaptists will yeeld surely they were, yea but that must bee drawne by consequence. The Church of the *Philippians, Colossians, Ephesians, &c.* surely had the Lords Supper administred among them, so the *Thessalonians*, the seven *Asian* Churches had baptisme administred to and among them, yet this must bee drawne by consequence, or no way, according to that true rule all this is regular, *scil.* Scripture is not the letter alone, but the minde and intent thereof drawne by consequence, according to the Analogy of faith, and by this rule wee are to hold forth the doctrine of faith and rule of manners and worship,&c. *Rom.* 12. 6. Else as well many absurdities would follow. Must wee actually sell all, taking up a Gibbet daily, lend freely, looking for nothing againe, turne the other cheeke to him which smiteth one, plucke out our eyes, cut off right hands,&c? Analogy of faith must helpe here. Hence Evangelicall duties are not alwayes grounded upon expresse commandements, either in old or new Testament, but from consequences drawne from either: such as are praying morning and evening in the family, and also in the closet alone; constant, daily and set meditation: daily reading of the Scriptures in the family: holy vowing, setting a part solemne dayes in private or publique for thanksgiving,&c. much lesse are many of these come over againe, as some phrase it, in the new Testament, with mention of the persons thereunto obliged: thereby receiving their binding virtue; nor is that therefore found that in point of worship that is excluded which is not expressed; doe not such even grant consequences? Chap. 1. Sect. 3.

SECT. IIII.

3. THat Federall ordinances, ſuch as are the ſeales, are as well priviledges as precepts; hence circumciſion is reckoned as the fathers priviledge, *Acts* 7. 2.8. hence *Rom.* 3. 1, 2, 3, 4. ſee more *Acts* 2. 38, 39. this ſome which oppoſe us acknowledge when "ſuch ſpeeches as theſe are uſed: that it is certaine the Jewes had "by Gods appointment the priviledge of circumciſion, and the "covenant made with *Abraham* did belong to them in ſpeciall "manner, and that children of parents not matrimonially ſanctified, as *Zara* and *Pharez*, were in the covenant of ſaving grace, "and Church-priviledges; ſurely then circumciſion was one, "which theſe babes did partake of. [And] the Jewes had this "priviledge, to bee reckoned in the outward adminiſtration as branches of the Olive: and one of the wayes of that adminiſtration was circumciſion, was it not? [And] the priviledges in re"ſpect of the adminiſtration of the covenant are now many wayes "inlarged, and made more honorable; and a little before, the "promiſes of the covenant of grace being of the ſubſtance, not of "the adminiſtrations, are priviledges and the ſame now to beleevers, and as large and honorable as then. Theſe ſpeeches indeed ſeeme not ſo conſonant to ſome paſſages before, and ſome "after: that it is no priviledge to us, to have any thing in lieu of "that adminiſtration, but Chriſt already come, who is in ſtead of all. But let mee reaſon of theſe things a little, the covenant of *Abraham* in ſpeciall wiſe belonged to the Jewes, and that was a covenant of grace, *ſcil.* to bee a God to them and theirs, as I have proved; was this no priviledge to them? or was that, *Deut.* 29. 14. with 30.6. no priviledge? was it no priviledge for this name-ſake of God to have ſuch ingagements, not meerely for temporalls but ſpiritualls, even when they had provoked him? *Ezek.* 36. from the 17. to the end. Were they with theirs ſo peculiar a people in theſe reſpects, and yet were theſe no priviledges? *Deut.* 14. 2. ſee more Chap. 7.6,7,8. it's reckoned as a choyce fruit of his love: And were even ſundry Infants of theirs baſe borne, in the covenant of ſaving grace, and Church priviledges, and was this no priviledge to them, if ſo? ſince the promiſes of the covenant of grace, are priviledges, and the ſame now to beleevers, and as large and honorable as then, either theſe promiſes to their children mentioned, *Deut.* 30.6, &c. were not of the ſubſtance of the

covenant

covenant of grace; and then how could even baſe borne children bee in the covenant of ſaving grace? or they are no priviledge; neither of which I ſuppoſe will bee affirmed: if theſe promiſes to Church children bee not barely of the adminiſtration of the covenant: for ſo are the Church priviledges rather, which are before made diſtinct from their inbeing in the covenant of grace, but of the ſubſtance. Then why not now the ſame and larger rather? Why are beleevers children then excluded the covenant? And are the priviledges in reſpect of adminiſtration of the covenant now inlarged, &c. Then either that adminiſtration of the covenant initiatory ſeale, as ſuch, to their children, was no priviledge: or there muſt be ſuch a like priviledge and not ſtraitned, at leaſt not wholly excluded, as that of a like, I ſay not the ſame, but a like adminiſtration of the initiatory covenant ſeale to inchurched beleevers children now. And ſuppoſe it bee no priviledge to have any thing in lieu of circumciſion of Infants, but Chriſt; yet is it no priviledge to have any other thing then Chriſt to beleevers themſelves? Circumciſion is confeſſed to bee an appointed ſeale of initiation to them that entered into covenant with God before Chriſts incarnation, and baptiſme ſuch a ſeale ſince; and that it ſignified ſanctification by the Spirit, juſtification and ſalvation by Chriſt, and faith in him, but as to come, and baptiſme as come, &c. and is this no priviledge to beleevers, that now they have not that manner of initiation by circumciſion; yea but in a better way they have, *ſcil.* by baptiſme? Chriſt indeed was then to the Saints, and ſo hee is now all in all ordinances and priviledges; the Chiefetaine, that firſt, or principall one, *Eſay* 41. *Cant.* 5. *Pſal.* 73. 25. but it was not therefore no priviledge, nor is now the like, to have together with Chriſt many pretious ordinances diſpenſed to them and us: and verily the Scripture in old and new Teſtament, accounteth it no ſmall priviledge, to have Gods Tabernacle and Sanctuary, Church and Church ordinances with us; and perſons to bee in and under the ſame; hence promiſed as a reward and a fruit, yea part of the ratification of his covenant with them, *Levit.* 26. 9. 11. and therefore in the choyſe times of the Goſpel, it's ſo reckoned, *Revel.* 21. 3. yea and as of old the childrens Church eſtate and priviledge was therein included as of that nature: ſo in reference to the other times mentioned, was the ſame of the ſame account, as wee have ſhewed from *Ezek.* 37. 25, 26, 27.

Chap. 1. Sect. 4.

Chap. 1.
Sect. 5.

SECT. V.

4. THat Baptiſme is now the onely initiatory viſible ſeale of the covenant; which being once adminiſtred, there needs no more renewing of it.

Firſt, it is a ſeale of the covenant, no bare badge of Chriſtianitie as ſome have ſaid, albeit the more judicious of our oppoſites "yeeld this, that the covenant of grace is ſaid properly to bee "ſealed in Baptiſme, and that Baptiſme ſince Chriſts incarnation, is "the appointed ſeale of God to ſuch as enter into covenant with him. And it appeares ſo, 1. In that it agreeth in the eſſentialls with circumciſion as an initiatory ſeale, *Col.* 2.11,12. whence baptized Gentiles are ſaid to be of the circumciſion, *Phil.* 3. and Jewes ſaid to bee baptized, 1 *Cor.* 12. hence firſt inſtituted for a ſeale to the circumciſed Jewes; to ſhew it was in the eſſentialls of ſealing *Abrahams* covenant to them, but the ſame with circumciſion in a manner; onely as that ſealed it to them viſibly in Chriſt, as to come, this did it in like ſort in reference to Chriſt as come: that was the ſeale of the righteouſneſſe of *Abrahams* faith, or that whereon his faith acted to righteouſnes of juſtification, *Rom.* 4.11. even the promiſe of grace in Chriſt, *Rom.* 10. 6,7. with *Deut.* 30. 14. hence when Chriſt is called the Miniſter of circumciciſion, it is thus explained by the end of the ſigne adminiſtred, *ſcil.* to confirme the promiſes made unto the fathers, *Rom.* 15.8. *Acts* 7. 8. *Gen.* 17. 11. hence the promiſe premiſed, and then baptiſme annexed as the ſeale, *Acts* 2.38. hence that waſhing annexed to the word, *Epheſ.* 5. 25,26. 2. It's a Baptizing in the name or covenant fellowſhip of God the Father, Sonne and Spirit: hee having exalted his word above all his name, *Pſal.* 138.2. 3. It's a ſeale of remiſſion of ſinnes, and therefore of the promiſe tendering the ſame, hence joyned, *Acts* 2.38,39. *Acts* 22. 4. The nature of it ſheweth the ſame, it being a Goſpell Sacrament, and that is a viſible ſeale, and the ſeale is to the covenant, hence called by the name, *Acts* 7.8. 1 *Cor.* 11. 25.

Secondly, it is an initiatory ſeale: as firſt, annexed to the Goſpell diſpenſed, with reference to covenant fellowſhip with God in Trinitie; not firſt, Diſciple them, and then, let them come to my Table, but baptizing them, *ſcil.* ſo ſoone as ever brought into covenant and Church eſtate, and ſeale them up thereby unto covenant fellowſhip with the Father, Sonne and Spirit. Hence repent and bee baptized, for the promiſe is to you; not, repent and come to

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the Lords Table; for the promiſe is to you. Hence that order obſerved of communion in breaking of bread after they were baptized, *verſ.* 41,42,43,44. there *John* began in any ſealing way, *Matth.*3. *Marke* 1. As of old circumciſion long before the Paſſeover, hence called the waſhing of regeneration; metonymically attributing the thing ſealed, to the viſible ſeale, *Tit.*3. 5. the new birth is the firſt fruits of the ſpirit of promiſe: nor is this aſcribed to the other Sacrament as that which is its proper Sacramentall worke initiatorily to ſeale; albeit after it bee thus initiatorily ſealed by baptiſme, the other doth alſo virtually confirme it. Chap. 1. *Sect.* 5.

Thirdly, this being once adminiſtred needs never bee renewed, as if two initiations or beginnings, or regenerations, or firſt enterances into covenant, or firſt ingraffings into Chriſt, &c. as there was not Iterations of circumciſion. It were but to take the name of God in vaine, and a wilworſhip indeed, if ever before diſpenſed in the truth of the eſſentialls of the ordinance, and it were unſafe to ſay, wee may renew that one baptiſme, as wee may renue that one faith of ours, unleſſe as many times in a day: and as in variety of occurrents, changes, ſervices, ſufferings, temptations, ordinances, buſineſſes, &c. wee are to renue our faith, ſo wee ſhould renue our baptiſme, nor will the 19. of the *Acts* beare out any ſuch practiſe. *Luke* mentions *Pauls* diſcourſe touching the manner of *Johns* baptiſme, *ſcil.* to hold forth the duty which God required in reference to the Lord Jeſus, and accordingly they were by *John* baptized into the name of Jeſus, whom *John* held forth, as *verſ.* 45. compared ſhewes; and as the annexing of *Paul's* name, 1. to this declaration, *verſ.* 4,5. and then 2. to his act which hee then did, *verſ.* 6. evinceth: It's not ſaid, then *Paul* baptized them, but then *Paul* laid his hands upon them. It's ſaid of the other ſeale, As oft as yee doe this, 1 *Cor.*11. But not a whiſper that way touching being oft baptized. The Apoſtle in mentioning of one ſpirit, body, hope of our calling, metonymically put for the thing hoped for, even glory, which is but one eſſentially, as one faith: which I ſuppoſe is taken, as oft in Scripture, for the doctrine of faith, which is but one, *Gal.* 1.6.7,8. *Jude* 3. and ſo one Lord and one God: hee mentions one baptiſme: and why doth hee not as well ſay one Lords Supper too, which albeit oft renewed to the ſame perſons, yet it's but one inſtitution and the ſame ordinance ſtill: if no further matter bee in that oneneſſe of baptiſme, but to ſignifie, that it's one and the ſame baptiſme indeed, but yet ſo as that it hinders

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Chap. 1. Sect. 6.

not, but it may often bee renued upon one and the ſame perſon warrantably, though it were before orderly adminiſtred to him.

Fourthly, that baptiſme is the onely initiatory ſeale: I never heard this yet ſo much as queſtioned by any which deny it not to bee a ſeale, therefore I need not ſpeake any further in confirmation thereof.

SECT. VI.

5. THat the Application of ſuch an initiatory ſeale of the covenant of grace made in reference to an ordinary politicall viſible Church which God ſhall appoint, and whereof the ſeverall parties in that covenant are capable; this is an externall condition of that covenant, and to bee ſo farre forth kept by all that are externally intereſted in the ſame, and that for that very reaſon and ground, becauſe they are in ſuch ſort intereſted in that covenant. Ere wee confirme this, let us premiſe that, that covenant *Gen.* 17. was a covenant of grace, and it was made with reference to an ordinary politicall viſible Church, as we have before ſhewed. And albeit that Church, *quâ* ſuch a politicall Church & nationall, &c. differ from congregationall Churches: yet *quâ viſibilis eccleſia politica, & ordinaria*; ſo it was eſſentially the ſame with ours; hence then needs no ſcrupling or ſtartling. As for their externall intereſt alſo in the covenant of ſaving grace, it hath been likewiſe cleared, & that alſo need not breed contention upon the point of diſparity.

This being premiſed, the propoſition may more eaſily proceed, *Gen.* 17. 7. God propoundeth his gratious covenant, *verſ.* 9. hee informeth of one externall condition to bee obſerved, by perſons taken into that gratious covenant, and inferreth the condition upon the premiſed covenant: thou *Abraham* and thy ſeed after thee: and when *Iſaac* with whom — this covenant is eſtabliſhed, *verſ.* 19. as in whoſe race the Church and Church ſeed is to bee continued hath ſeed; then it is thou, and thy ſeed: and when *Jacob* hath his ſeed, it is ſtill the ſame, thou and thy ſeed, in ſuch covenant language, what hee ſpeaketh to one father hee ſpeaketh to others; all are but *Abraham* and his ſeed ſtill: yea and as then the ſame to *Abrahams* beleeving ſeed with their children, ſo it's but the ſame now; thou beleever and thy ſeed after thee, are the ſame parties as *Abraham* and his ſeed; yea thou *Abraham* and thy ſeed after thee, *ſcil.* in their generations; wherein fathers and childr en begetting and begotten are comprehended: And ſo now *Abrahams* ſpiritu-

ſpirituall ſeed in their generations, are *Abraham* and his ſeed; Chap. 1.
thus farre it's the ſame: yea, but what muſt *Abraham* and this his *Sect.* 6.
ſeed doe, and therefore doe becauſe in covenant? they muſt keepe the covenant. But ſome are Infants there intended in the ſeed after thee, and ſeed in their generations, how can they keepe covenant? Yes verily in the ſenſe intended they may, *ſcil.* receive ſuch a covenant and Church initiatory ſeale, as he ſhall appoint to them, according to their outward capacitie, elſe to imagine any other externall way of their keeping of covenant, it were vaine. *Abraham* and his adult beleeving ſeed, which ſo farre forth hee as *communis perſona* did therein repreſent, they may keepe Gods covenant many other wayes; but the Infant ſeed of *Abraham* and of his beleeving children, then or now cannot externally and actually keepe the covenant and externall condition thereof otherwiſe.

And let it bee attended, that the wiſe, gratious covenanter, and Law giver of his Church, hee diſtinctly layeth downe; firſt, this generall rule and principle with the ground of it; before hee inſtance in, or pitch upon any particular way or branch thereof. Wherefore this generall being with greateſt wiſedome thus laid downe, it muſt have its diſtinct conſideration and weight by, and in it ſelfe, *abſolutè*, as well as any particular branch thereof may, and doth admit of the like, or as even this generall may have its conſideration alſo, *comparatè*, in reference to any ſuch particular. Hee that were to preach of this Text, *Gen.* 17.9. might and would ſo handle it, and raiſe diſtinct obſervations from it: if one were to deale with an adult perſon, a ſeeker; which denyeth all viſible Church ordinances, &c. and onely pleads intereſt in the promiſe, in Chriſt, and the Spirit and Father, ſpirituall illuminations, and conſolations, and quicknings promiſed; this Scripture ground amongſt others, might now bee urged: Thou ſhalt therefore, even becauſe of the promiſe and covenant, keepe my covenant, ſaith the Lord. Yea ſuppoſe it were ſome Jew that ſhould bee converted, and not deny the ordinances of Baptiſme, but like as many in former times, as *Conſtantine*, *Theodoſius*, and divers others did upon unwarrantable grounds, hee ſhould deferre his baptiſme too long, and nelect it too much, pleading the fulneſſe of the covenant: and that all in all ordinances is their and in the branches of it, the promiſes, as in the well-ſprings, *Eſay* 12.3. this, *Gen.* 17.9. might bee very pertinently urged to him, Thou ſhalt therefore keepe my covenant, either then hee muſt deny this Sacrament to bee any externall con-

Chap. 1. *Sect. 6.* dition of the covenant, on our parts, as well as a viſible ſeale thereof on Gods part; which were ridiculous or if it bee yeelded to bee a dutie on mans part externally in covenant, then it is manifeſt indignitie to God, yea a breach of covenant to neglect it, as receiving the initiatory Sacrament, is a ſpeciall branch of keeping Gods covenant, ſo neglect or contempt thereof, muſt bee acknowledged to bee a ſpeciall breach of it, and as much might bee urged in reſpect of neglect or contempt of the initiatory ſealing of their ſeed, or children; both are equally made Gods covenant to bee kept, or the covenant condition and dutie which moſt immediatly and neceſſarily and properly doth follow thence. Hence this is firſtly, and principally here included, as the keeping of Gods covenant, by the perſons intereſted therein according to their outward capacitie of it.

This royall generall covenant Law, was not ceremoniall, nor was the ground work of it ceremonial: that covenant, I will be a God to thee and thy ſeed, was not ceremoniall & vaniſhing, but an everlaſting, & if everlaſting then an immutable covenant, even the ſame to the worlds end; that inference of this covenant duty, laying upon ſuch as were externally intereſted in it, as propounded with Church reference; Thou ſhalt therefore keepe my covenant, and thy ſeed after thee; this was not ceremoniall. That covenant dutie in the generall, and the keeping of it, I meane an initiatory viſible ſeale of the covenant, and the receiving of it, was not in the nature of it ceremoniall; for then every ſpecies of this ſubalterne genus an initiatory covenant ſeale, had been aboliſhed by Chriſts comming, and ſo not circumciſion onely in the ſymboll, and circumſtance of it, but in the genericall nature of it as an initiatory ſeale and ſenſe of the righteouſneſſe of faith, intereſt in the covenant, &c. and ſo baptiſme too, had never been inſtituted: becauſe it had been then to revive aboliſhed ceremonies, &c. this generall Law was never repealed or aboliſhed. Say then that particular way of initiation firſt pitched upon on this ground worke: namely cutting away of the foreskin of the fleſh, and that of males of eight dayes old, &c. were ceremoniall, yet this generall covenant Law, muſt not run parallel with it too. I conclude then that particular way alſo of initiation unto covenant, and Church fellowſhip by Baptiſme of confederate parents and their ſeed as it is a covenant duty, of which more anon, ſo it depends upon externall covenant intereſt; nor let any here interrupt the proceeding hereof with

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the old cavill touching covenant females; it hath been said their naturall incapacity of that former way of initiation, exempted them then, and yet not now. Nor yet doth that any way invalidate the conclusion propounded, no more doth the objecting of *Job*. It's likely hee had a family Church which was not to abide, and was a peculiarity of those times, and no ordinary visible politicall Church in reference whereunto wee speake: So to what some object about any beleevers in *Rome* or *India*, &c. we say, such pearles are not ordinarily looked for in such dunghils, nor would any seeke such living ones amongst those dead persons, they are not a formed matter of a politicall visible Church, but they are as *materia informis*. They are *quoad homines* actually without, and not within any politicall visible Church. The covenant of grace nakedly considered giveth a person which is actually in it, a remote right to the initiatory seale, but it doth not give an immediate right thereto, for so the covenant of grace as invested with Church covenant onely giveth this proximate right to that seale. God being the God of order, will have that his Church seale to bee attained in a way of order; as of old strangers might not bee circumcised, but with some submission to that Church order explicitly or implicitly, and so now; the orderly and ordinary dispensation of the seale is committed to the visible Church, *Matth.* 28. 19, 20. so that what ever right any have to the seale, which are not of any particular visible Church, yet they must come by the use of their right in a way of order. Chap. 1. Sect. 7.

Object. Yea but the *Catechumens* were in covenant and visible Church estate, yet were not presently baptized.

Answ. If they were in covenant and Church estate, they had then and thereby right so farre forth to the seale: but there might bee some other actuall causes why such adult new commers on from Paganisme, might bee suspended a while, the use and actuall benefit of their right; yet that hinders not but that in covenant Infants, in whom there are no such actuall impediments, that they should be suspended, much lesse wholly denied, as by Anabaptists they are, either any right, or use of their right to Baptisme.

SECT. VII.

6. AND because in this particular, some stresse of the maine case is put, 1. I shall indeavour yet further to confirme it, that covenant interest carryeth a maine stroake in point of ap-

Chap. 1. *Sect.* 7. plication of that ſeale, to perſons intereſted therein, and not uncapable thereof in any bodily reſpect.

First, then it is the ground worke given to the generall Law, about an initiatory covenant duty, *ſcil* application of ſome injoyned initiatory ſeale, and therefore muſt bee of like force in the particular branches and wayes of ſuch initiatory ſealing, as circumciſing then and baptizing.

Secondly, the covenant in ſuch ſort inveſted with Church covenant, now it is the forme of a politicall viſible Church body; giving therefore, both a Church being as I may ſay, as naturall formes doe a naturall being, and withall the priviledge of a member of ſuch a Church body, ſuitable to its memberly eſtate, as is this of the Church initiatory ſeale, even to the leaſt member thereof, although they are not yet ſo perfect in all actuall energy of compleat members, and ſo neither in all actuall priviledges of ſuch compleat members. I ſuppoſe what ever others deny this way, yet our oppoſites doe not deny, that Church covenant explicit or implicit is the forme of a viſible politicall Church as ſuch; ſo that till that be, they are not ſo incorporated as to be fit for Church diſpenſations, or acts of peculiar Church power over each other, more then over others, over whom they can have no power unleſſe they had given explicit, or implicit conſent thereto: as reaſon will evince.

Thirdly, even in doubtfull caſes, where the extent of the command is queſtionable, yet intereſt in the covenant caſts the ſcoales. As for inſtance, in ſtrangers which proved religious, albeit not of their family ſervants, and ſo under the Law, *Gen.* 17. 12, 13. they might bee circumciſed, if they deſired other Church ordinances, &c. yet were they elſe free, unleſſe in ſuch a caſe of their owne deſire that way, *Exod.* 12. *end.* Hence *Cornelius* a godly Gentile, living neare the Jewes, yet not circumciſed, as *Acts* 10. 1, 2, 3, 4. compared with Chap. 11. 3. 14, 15. 18.

Yea but if the command bound them, why were they at ſuch libertie? and if no binding command for their circumciſion, why were they circumciſed? ſuppoſe *Exod.* 12. gave ſome libertie to the Church guides that way, for ſuch ſtrangers as more uſually dwelt amongſt them; yet ſuch as 1 *Kings* 8. 41, 42, 43. which came from farre, in a meere tranſient way, for ſome temporary religious worſhip at the Temple, as that proſelyted Eunuch, *Acts* 8. 27. thoſe were ſurely circumciſed, elſe how admitted to temple worſhip?

ship? since that was counted an abomination, for any other so much as to come there, *Acts* 21 28. and if circumcised at any time by any of the godly Church guides consent, what gave them right to it? not the commandement, *Gen.* 17. 12, 13, 14. no nor that *Exod.* 12. what was that to an Eunuchs case and others which never sojourned with them for any space? were they then unlawfully circumcised? no verily, no whisper of that in Scripture, God allowed of that passage in *Solomons* prayer, touching the strangers temple-service, 1 *Kings* 8. and 9. explained. It was then their externall interest in Gods gratious covenant, which gave rise to that application of the seale, and not the commandment; contrary to what some say, that not the covenant but the commandment of God onely, was the ground of circumcision. Chap. 1. Sect. 7.

Fourthly, it appeares from the nature of an initiatory seale of the covenant, which must bee as large as the covenant, and so reach all the parties comprehended actually by vertue of covenant; according as such children are, as before declared: especially since it is the seale of Gods people, and visible Church as before shewed, given first for the Church, in giving of pastors and teachers onely to the Church, which alone can administer the seales in ordinary dispensations, *Matth.* 28. *end*, and giving them withall to the Church, as from her to bee dispensed by her officers, to such as desire the same. Now Gods people are knowne, either by actuall personall profession and confession of their owne, as adults are; or by Gods promise, and by parents avouching God as theirs in covenant and their childrens, *Gen.* 17. 9, 10. thou shalt doe thus and thus, and thy seed also; to which he submitteth afterwards, and so his also with him, and after him, besides the maine in the initiatory seale to bee firstly and properly attended, as it is a covenant and Church seale, is covenant and Church interest. Hence called by the name of covenant, when yet it is but a Sacramentall signe and seale of it, *Gen.* 17. 13. *Acts* 7, 8. that is first held out and sealed as the convoy of all other desired good, 2 *Pet.* 1. 4. But especially in that initiatory seale, the *signatum* of the covenant, is of more considerable weight, then the externall Symboll, ceremony and circumstance: either of cutting or washing absolutely, or relatively considered. If washing of a person in the name of the Trinitie bee a clearer, and easier Symboll then that of cutting the flesh, yet not of such weight as is the covenant sealed, both by the one and by the other. And to shew that the covenant is the maine

Chap. 1. *Sect.* 7. thing conſiderable therein; hence it is that the covenant is firſt propounded as the groundworke of the commandement it ſelfe, as of circumciſion, ſo of Baptiſme, and much more of the application of either, to any in covenant, *Gen.* 17. 9, 10, 11. Therefore, *ſcil.* becauſe I have ſaid I will bee your God, I command you to doe thus and thus, not becauſe I have commanded you, that I therefore promiſe to doe this for you, or doe you thus and thus at my command, and then on, therefore I will doe ſo and ſo for you. So the Goſpell propheſie and promiſe is prefaced, and put in the preamble to that injunction of their Baptiſme, by *John*, *Luke* 3. 3, 4, 5, 6, &c. Hence the Goſpell, and ſo the covenant of grace, held out as grounding Baptiſme, *Act.* 2. 38, 39. And childrens covenant right, was held out as one branch of that Goſpell, as wee proved; and from the ſame principle, that they were alſo to bee ſealed by Baptiſme; yea albeit the Apoſtles urged repentance, yet the ſeale is propounded as to the promiſe; *Peter* ſaid, Bee baptized, for the promiſe is to you; and this was no meere morall motive but a Scripturall groundworke inforcing it, as it was a Scripture groundwork virtually injoyning and requiring them to repent; for the promiſe is to you, ſo *Act.* 10. *Peter* ſaith there is no let to their baptiſme; and thereof he maketh the viſibilitie of that covenant grace, although common to reprobates alſo in thoſe firſt times, his groundworke; gathering thereby, that they were not now as formerly prophane, uncleane and outlaries from the covenant, as *Epheſ.* 2. 11, 12. but cleane, and nigh as they themſelves were. Waſhing of regeneration is not grounded on any thing in us or without us, ſo much as on Gods grace, and ſo covenant favour, *Tit.* 3. 5. Hence alſo by Baptiſme perſons are not ſealed into any thing in them ſo much as into the name of the Father, Sonne and Spirit, even into the covenant name of grace, whereby he is knowne, and into covenant fellowſhip with the bleſſed Trinitie, to which every baptized perſon, prove hee elect or reprobate, yet is thus externally ſealed. That fellowſhip with Chriſt as head of the viſible Church by the Spirit in the judgement of veritie, or charitie ſuch; it is all but covenant grace and bleſſing. Of old the conſequent cauſe of the ſeale was grace in them and theirs; but the antecedent cauſe was Gods covenant grace to them and on them, *Gen.* 17. 7, 8, 9. and *Deut.* 30. 6. and ſo now, that part of *Abrahams* covenant was not then appliable to Infants, *ſcil.* Walke before mee, &c. but yet that was then appliable; I will bee their God, I will circumciſe

their

their hearts, and that ſufficed them, as *Deut.* 30. the Analogy holds now; in a word the ſeale, is a ſeale not of nor to the commandement, but covenant; this therefore is the maine and principall in the application of it. Chap. 1. Sect. 8.

It is the covenant which hath the maine inſtrumentall force, in the fruit of the initiatory ſeale, and the application of it, *Epheſ.* 5. 25,26. and why ſhall not the externall intereſt in the covenant, have chiefe influence into the externall intereſt, as well of the application of the initiatory ſeale? by externall intereſt in the covenant, perſons ſo intereſted come to have externall intereſt at leaſt, to the finall cauſes of Baptiſme, as covenant mercy and bleſſing, the Spirit, Chriſts reſurrection, &c. *Tit.* 3. 8. 1 *Cor.* 12. 12, 13. 1 *Pet.* 3. 21. and therefore as well ſo farre inrighted in the initiatory ſeale of it, whether they are adult or Infants.

CHAP. VIII.

7. THat the covenant priviledges of grace are even to bee expounded in the favour of the principall, or leſſe principall counter-parties unleſſe any exception bee made of perſons or priviledges by him, which was the covenant maker. It's ſo in all other royall patents, and grants of princely grace, and bouuty, and ſo here in this, which is of that nature: unleſſe any will ſay it was no priviledge of divine grace to have ſo peculiar and diſtinguiſhing covenant, to bee made with firſt reference unto that people of *Abraham*, *Iſaac* and *Jacobs* race; & that it was no priviledge to have the ſame viſibly confirmed upon them, and theirs after them; the contrary whereof hath beene granted by ſome which oppoſe us and hath been before cleared: What though they many of them made no good uſe thereof, yet the priviledge was peculiar, and precious; Hence *Exod.* 19. 16. *Deut.* 7. 6,7,8. *Amos* 3. 2. hence ſuch peculiar judgements brought on them, and theirs for groſſe contempts and rejectings thereof, *Dan.* 9. 12, 13. *Rom.* 11. 20. *Matth.* 21. 43,44. and 23. 37,38,39. *Acts* 13. 40,41,42. 45,46,47. 1 *Theſ.* 2. 15,16. fulfilling that propheſie, *Zach.* 11. from 6. verſe to the end. Hence that of ſuch peculiar uſe, fruit and efficacy in many others of them, *Rom.* 3. 1,2,3,4. and 2. 25. and 9, 4, 5, 6. Royall grants, patents, crownes, immunities and heritages may bee baſely uſed, and forfeited and loſt, yet are they peculiar priviledges; ſo here, but of this before. As touching exceptions, wee ſee if God will except *Iſhmael* and his race, for being ſuch a Church ſeed, as with

Chap. 1. *Sect.* 8.

with whom the covenant priviledge ſhall abide, hee is ſo excepted: and it was accounted a ſore puniſhment to him and his, as if the contrary were a choyſe priviledge, *Gen.* 21.9,10,11,12,13. with *Gal.* 4. 22,23,24, &c. by alluſion; before that hee was eccleſiaſtically diſcovered, the covenant is ſealed upon him perſonally, but before ever hee have children, hee is diſcovenanted, and diſchurched for his wickedneſſe, by Gods hand, &c. *Gen.* 21.9,10,11,12,13, &c. and that was his puniſhment that hee is a diſcovenanted, and externally diſchurched and open excommunicate perſon when hee came to have children, and ſo they have no benefit. *Cains* externall diſcovenanting, and diſchurching in a parentall as well as perſonall way, was his ſore puniſhment, *Gen.* 4. 12, 13, 14. with 6.1,2. his poſteritie have the common name of children of men, and not as thoſe of *Seth*, children of God; ſuch exceptions did God uſe ſome way or other, to expreſſe where hee intended not this covenant priviledge; Verily ſo long as Gods gracious covenant made with Church reference, to inchurched confederate parents, and their generations to *Abraham* and his ſpirituall ſeed in their generations for an everlaſting covenant, his mind of grace touching an externall initiatory ſealing, eſtabliſhing and ratifying the ſame to them, abideth: nor may any change, or repeale the ſame, or infringe, or curtaile the latitude of it, unleſſe himſelfe doe it, as it is in all other royall grants, and lawes ſtanding in force, untill repealed by them, by whom granted and made; hence that ſigne is called by the name of the covenant, as virtually in it, and annexed ordinarily to it; extraordinary times as thoſe before, infringe not the ordinary courſe, as before ſhewed; hence even that ſealing ſaid to be for an everlaſting covenant; partly in that it was a ſeale of that covenant ſo induring, and partly becauſe preſidentially and in the generical nature of it, to abide, the Church and covenant people of God combined, being never after to want an externall initiatory ſeale of the covenant. Hence alſo among other cauſes God inſtituteth baptiſme, firſt for the Jewiſh Church, and ſo continued the uſe of it to, and amongſt Gentile Churches; there was no *interſtitium*, nor was it ever accounted a branch of the exhibition of New teſtament grace and a priviledge of covenant inchurched parents, to have their children want, and bee deprived of any externall covenant, and Church intereſt; but rather that initiatory ſealing of inchurched parents, little ones have ever been accounted by all true viſible Churches to bee an externall

ternall way of exhibition of the grace of God and Chriſt. Surely, there being ſo many paſſages mentioned formerly touching this part of Gods minde of grace once, if they were intended to bee invalid in any ſuch way now, and yet God never expreſſed his minde for repeale of ſuch ſubſtantiall branches of his minde of Grace, towards his people and Churches; there are ſo far ſtumbling blocks laid before them to occaſion miſtakes: For who will not take the ſame for granted, which conſiders the ſame adviſedly, as indeed the Churches of old have done before? And when was it a fitter time to make exceptions of Infants, then when the inchurching of the Gentiles is mentioned, *Matth.* 28. 19? Why ſhould even then the old phraſe of nations bee uſed, if no intent at leaſt of the ſpecificall parts of the nations to be inchurched? what though circumciſion bee left out, yet the ſpecies of the perſons circumciſed are plainely included? If all nations bee to bee bleſſed in Chriſt, that ſort of perſons in the nations, *ſcil.* little ones, as well as that of adult perſons are included: how elſe come any of either ſort to bee bleſſed in Chriſt, or ſaved by him? ſo in this caſe, *Matth.* 28. 19. Chap. 1. *Sect.* 9.

SECT. IX.

8. THat the childrens federall intereſt and right; it is firſtly the confederating parents priviledge. Hence, given as an incouragement to *Abraham* to walke in faith and truth with God, *Gen.* 17. 1. In that God alſo would bee a God to his ſeed, *verſ.* 7. and the like was ſpoken in way of incouragement alſo, unto thoſe Iſraelites and proſelytes, *Deut.* 30. 6, 7, 8, 9, 10, 11, &c. And the like courſe is taken by the Apoſtles after Chriſts aſcenſion, *Act.* 2. 38, 39. Hence, the covenant bleſſing of *Jacob*, pronounced in a propheticall, as well as parentall way upon the ſonnes of *Joſeph*, *Ephraim* and *Manaſſeh*, and their children after them, *ſcil.* that the name of *Abraham*, *Iſaac* and *Jacob* as covenant and Church fathers, muſt bee called on them, albeit they had other perſonall names, as of *Ephraim*, *&c.* Now this is yet called *Jacobs* bleſſing of *Joſeph* their father, *Gen.* 48. 15. hee bleſſed *Joſeph*, *ſcil.* in his childrens covenant bleſſing, *verſ.* 16.

SECT. X.

9. THat viſibly beleeving and covenanting parents, they are injoyned the uſe of the initiatory covenant and Church ſeale, in reference to their childrens initiatory ſealing together

Chap. 1. Sect. 10. with them, according as they are outwardly capable thereof. As it is their priviledge to have it ſo, ſo is it their charge and dutie to take wiſe, faithfull and ſeaſonable care that it be ſo done. *Abraham* alone is not to bee circumciſed, but his ſeed alſo, which are naturally capable thereof, are to be ſo initiated & ſealed unto covenant and Church fellowſhip. It was onely *Abraham* to whom God then appeared, and declared his covenant and mind of grace touching his and his ſeeds ſealing, yet *Abraham* is not ſpoken to in the one or other reſpect, as to a meere particular man, but as to a common and repreſentative perſon alſo, imbracing and owning a gratious covenant, and the generall condition at leaſt of it: As on his owne particular behalfe, ſo on the behalfe both of the choyce ſeed of his loynes in their generations, together with the reſt of his Church ſeed by *Iſaac* in their generations: as alſo with generall reference, in the eſſentialls of both covenant and condition of it, unto his ſpirituall ſeed in their generations, after Chriſts aſcenſion, which were to bee of the Gentiles, and of the *Jewes* both before their rejection, and upon their re-ingraffing into viſible Church eſtate. Hence in mentioning that particular way of initiation by circumciſion, firſt pitcht upon, plurall phraſes are uſed, when *Abraham* onely is in preſence. The covenant which yee ſhall keepe, And each manchild amongſt you, And my covenant ſhall bee in your fleſh, And it ſhall bee a token of the covenant betwixt mee and you, *verſ.* 10, 11, 12, 13. *Abraham* muſt ſee all this performed, and hee did ſo, ſo farre as it could bee done at preſent, *verſ.* 23. *Abraham* enters into this holy bond, and thereby the obligation became of force upon his children which were not then preſent. Hence, the parents act of neglect, is temporally at leaſt corrected in the little child, even as the parents bond was the childs obligation, *Gen.* 7. 14. Hence too, that God might further evince it to bee mainly the parents duty, even godly *Moſes* the parent is indangered for the neglect of the ſealing of his child, *Exod.* 4. 24, 25, 26. where by the way, let it bee noted, that albeit upon ſome ceremoniall grounds, the mind of God being that way made knowne, their marriages of old with heathens became ſo farre unlawfull, that even their children alſo were diſcarded, yet was it not morally and of it ſelfe of that nature, even amongſt the members of that Church, that the children of ſuch Church members, begotten upon heathen wives, not of the Church, were uncleane, and not to bee ſealed by that initiatory Church ſeale. For God himſelfe

himſelfe is angry with *Moſes* here, becauſe his ſonne by that *Ægyptian* wife was not circumciſed. And long after it was counted offenſive if the ſonne of a Jewiſh wife, even by a Grecian husband, were not that way initiated, *Acts* 16.1,2,3. which is the very controverted caſe, occaſionally mentioned, 1 *Cor.*7.14. But to returne to the propoſition before laid downe. Chap. 1. *Sect.* 10.

From the ſame ground mentioned it was, that when *Peter* moved his hearers to bee baptized, hee groundeth that motion, not barely upon their owne intereſt in the promiſe, but withall upon their childrens joynt intereſt with them, *Acts* 2.38,39. Bee baptized, for the promiſe is to you, and to your children: why putteth hee that groundworke ſo largely, but to ſhew that the viſible initiatory ſeale of the promiſe muſt bee as large as the promiſe? Their childrens baptiſme is virtually called upon too, as well as their owne. The parents are to take care of their baptiſme as well as their owne: the children being capable of externall baptiſme, that new way of initiation into covenant fellowſhip, as well as themſelves. As they were alſo to carry home, as it were, the ſame charge upon the ſame ground touching repentance; urging that upon their children, as they ſhould bee capable of it, from the ſame covenant ground, as themſelves had been urged thereto. *Noah* alone muſt not bee baptized in that extraordinary and typicall baptiſme, but his children with him muſt in like ſort bee baptized, *Gen.*7.1. with 1 *Pet.* 1.3.21. God will have all theſe fathers, ſome whereof at that time mentioned were babes, yet in reſpect to after ages were fathers, to bee baptized in that extraordinary baptiſme in the ſea, and in the cloud, 1 *Cor.*10. 1,2. *Exod.* 12.44. If a ſtranger-ſervant bee circumciſed himſelfe, hee may eate the paſſeover: for hee was not ſo bound as the Jewes, by command to either circumciſion or the paſſeover; but hee is to circumciſe his males, with that reaſon annexed: For no uncircumciſed perſon ſhall eate thereof. What is the meaning hereof? Is it thus? elſe none of thoſe his males or male children; for they are moſt properly his, and in the caſe of ſtranger, which was an houſhold ſervant, reaſon will tell us, ſuch a one had no ſervants of their owne, none of theſe being uncircumciſed, ſhould eate the paſſeover? No verily. For 1. That was not the caſe mentioned, of ſuch a ſtrangers deſiring that his males ſhould eate of the Paſſeover, but that himſelfe might doe it, if hee, not if they, will eate of the Paſſeover: and the Text is cleare otherwiſe; let his males bee circumciſed,

Chap. 1. *S. &.* 10. and then let him, not let them come neare and eate the Paſſeover.

2. The rule touching one that eateth the Paſſeover is there laid downe; Let him eate the Paſſeover, to the Lord, *ſcil.* with holy actuall obedience to the Lords mind, and aimes at his ends, &c. which Infants are not capable of performing: which by the way, note againſt ſuch as tell us, the Jewiſh Infants did eate the Paſſeover, when as the law herein is expreſly ſaid to bee the ſame to Iſraelites as to ſtrangers, and what that Law was wee have now ſeene, *verſe* 48,49. compared. But who then is the uncircumciſed perſon, which may not in this caſe eate the paſſeover, if not the male children? Verily, the ſtranger parent mentioned, which albeit hee bee circumciſed himſelfe, as is ſuppoſed in *verſe* 44. yet if it bee the caſe of one circumciſed himſelfe, which hath male children to bee circumciſed; albeit as perſonally circumciſed, he might eate, *verſ.* 43, 44 yet in this caſe of deſiring the Paſſeover, but refuſing or ſlighting the mention of circumciſing his males, hee is as if himſelfe were uncircumciſed in that reſpect; his contempt and diſregard of Gods covenant mercy to bee ſealed upon his children, maketh his circumciſion to bee uncircumciſion: and the covenant of grace, by which himſelfe eſpecially came to have any *right* to the initiatory ſeale: That is not wholly ſealed if hee neglect the ſealing of his children, joyntly intereſted in an externall way together with him. In which reſpects hee is as one uncircumciſed; hee may not eate the paſſeover. Hence, when the Lord was to expreſſe his covenant, in reference to the initiatory ſealing of it, as on *Abraham*, ſo on his Church ſeed in their generations, he then and never before, that I finde, delivered the Evangelicall covenant in that form, I wil be a God to thee, & to thy ſeed after thee in their generations, *Gen.* 17 7, 8, 9, 10, 11. And *Abraham* now hath that propounded, as a groundwork of initiatory ſealing, thou ſhalt therefore keep my covenant, thou and thy ſeed after thee. And then and not before, is his name changed to *Abraham*, and he hath then & not till then, the name of father of many nations. As if herein God made him as a common perſon, as before I ſaid, as well in reference to us inchurched Gentiles, as to the inchurched Jewes, and proſelytes: in point of covenant intereſt, and ingagement from covenant intereſt, unto the receiving of Gods initiatory ſeale by parents and children. And the reaſon is conſequentiall: If parents and children bee conſidered, as one covenant partie on the one ſide, admitted to covenant grace externally at leaſt, with God the principall covenanter, or covenant maker on the other part: Then,

if

if the parents onely bee signed with the initiatory covenant seale, and the children which are capable of that seale are neglected, as opportunitie is offered, to bee likewise sealed; the whole covenant of grace is not sealed unto them so farre, not compleatly, as I may say sealed on themselves. The circumcision of *Abraham*, his alone, was not that covenant or the signe of it, but with respect to the circumcision of his seed also. The circumcision of his seed also, was that covenant of God, *Gen.* 17.7,8,9,10,11. In *Abrahams* initiatory sealing unto the covenant, that covenant, I will bee a God to thy seed, as well as to thee, was sealed, and so his childrens right with his owne, is thereby sealed in part, but not compleatly, and fully without their sealing also, as capable of it. So in the childrens being circumcised, not onely their owne right in that, I will bee a God to thy seed, was externally sealed, but *Abrahams* covenant right in that, I will bee a God to thee, was also sealed. So sweetly were they both knit up in one common girdle, and that marked with one and the same marke of God, *Jer.* 13. 11. As the covenant was one, & not two covenants, sealed on both, *Gen.* 17. 11. So their sealing was one collective and joynt condition of the covenant, v. 8. And what I say of *Abraham* and that his seed, the same was true in *Abrahams* spiritual seed in their generations, those proselyted houshold servants, for such proselytes they were, as hath been shewed, with their children; and such families *de jure* at least, the rest were to be afterwards according to that patterne family of *Abrahams*.

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Some in way of reply to the answer given by some famous Ministers of Christ, to the objection about women being not circumcised, yeeld, that if a virtuall sealing or baptizing were all that "they would prove: Wee may grant that say they, wee may say "Infants are virtually baptized in their parents, yet it may bee "unlawfull to baptize them actually notwithstanding. But why virtually, and not as well actually? since their interest in the covenant, and generall condition of receiving such an initiatory seale as God shall appoint, and they bee capable of upon that covenant ground, doth joyntly concerne both as hath been proved: yea doe not such in their exposition, which they rightly give of having a thing virtually, grant as much, that if they have baptisme virtually in their parents, they have a right as well to receive baptisme actually themselves? For hee is said, saith one learned antagoniſt, virtually to have a thing by another, as by a proxey, or "Atturney, that might receive it by himselfe. Yet *quoad effectum* "*juris*, anothers receiving is as if hee had received it. It's gran-

Chap. 1. *Sect.* 11.

ted, that an Infant may bee ſealed or baptized virtually in his parent, that is, as is expounded, hee hath the thing [Baptiſme] by another as by a proxey, *ſcil.* by, or in his parent, which might receive the ſame thing, *ſcil.* Baptiſme, by himſelfe. Surely, all will grant, that any mans Atturney receiving in his abſence ſuch a conveyance or ſuch a ſumme of money, or the like, the man himſelfe doth indeed virtually receive this by his Atturney, but yet if hee himſelfe were perſonally preſent, hee might very regularly and lawfully receive the ſaid conveyance, or ſumme, actually himſelfe, ſo in the caſe mentioned.

SECT. XI.

10. THe Churches or Church officers in admiſſion of beleevers children to the initiatory ſeale of Baptiſme, one way of ſolemne comming into the fellowſhip and family of the Trinitie, *Matth.* 28. 19. they are not to expect a convincing ground, that this or that child to be baptized is internally & ſavingly intereſted in the covenant; but it ſufficeth, that that ſort or ſpecies of Infants, *ſcil.* ſuch like Infants are in deed and in truth of Chriſts kingdome. For when Chriſt would give a reaſon, why thoſe Infants offered to him to bleſſe them ſhould come to him, hee giveth this, for of ſuch or ſuch like, even in reſpect of ſaving intereſt alſo, is the kingdome of God, *Luke* 18. ſo, when the Lord prefaceth that covenant ground unto the Application of circumciſion to Infants, hee ſaith not, hee will bee a God to this or that child of *Abrahams* loynes, in the internall and ſaving intereſt and efficacy thereof, but to ſome of that ſort, included in that indefinite promiſe, I will bee a God to thy ſeed, it is ſufficient, that all ſuch have aſſuredly an externall right in that covenant, and ſo to this ſeale of the fellowſhip of it; wherefore wee may not exclude any of them, leſt any of the children of the Kingdome, which bee the peculiar heires, thereby bee indammaged, or indangered. Better 99. who happily have not ſo peculiar a title thereto, bee folded up in the Church, then that one of ſuch Lambes bee left out in the wide Wilderneſſe; the proportion of that caſe, *Matthew* 18. holds in this.

CHAP.

CHAP. II. Sect. I.

The Explication of Rom. 11.16,17,&c.

LEt us now goe on to ſome proofs of that generall truth propounded, removing objections intervening, and then come to the particular of baptiſme. Let us then a little more fully cleare that place, *Rom.* 11. 16,17. ſo farre as it concerneth the matter in hand. Our oppoſites in this point, would have the place onely to bee applyable to the perſonall eſtate of this or that beleever, Jew or Gentile, and of the perſonall way of their inſerting by true faith. But wee affirme, that as the Chapter in other parts of it hath reference to the Jewes or Gentiles in the fruition or deprivation of covenant priviledges; it is in a collective, and not meerely a diſtributive way, ſo are thoſe Verſes mentioned taken in the like collective reference. And firſt, as the diſcourſe hath relation to the Jewes either in their admiſſion or excluſion from Church priviledge; it is in a collective, not bare perſonall reſpect, as appeareth by theſe reaſons.

1. In that thoſe are intended, whoſe fall was the occaſion of the Gentiles ſalvation, and their caſting away was the life of the world, *verſe* 11. 15. and on whom God ſhewed ſuch ſeveritie, *verſe* 22. now none will reſtraine theſe to this or that particular perſons caſting away, but muſt underſtand it of the people, whether parents or children.

2. In that thoſe are intended, of whom it may bee verified, that they are in ſuch ſort, and ſo long caſt away as is from the firſt comming in of the Gentiles to their fulneſſe, which is the ſpace of many ages. Now none will ſay, that this can bee affirmed of one and the ſame perſon or perſons, but muſt apply it to the people, parents and children ſucceſſively, hence expreſſed by that collective name of *Iſrael*, *verſe* 25.

3. In that thoſe are intended of whom it may bee verified, they are caſt away, and yet to bee reconciled, *verſe* 15. cut off, and yet to bee re-ingraffed, *verſe* 20. 24. enemies, yet beloved, *verſe* 28. which cannot bee verified of this or that perſon, but muſt bee taken of that people.

4. In that they are intended, whoſe receiving in, *ſcil.* to actuall fruition of covenant and Church priviledges from which they are

now

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now *de facto* excluded, *v.* 24. will be to the inchurched world as life from the dead, *verſ.* 15. which muſt be taken collectively of that people, not diſtributively of ſuch a perſon, or perſons amongſt them.

5. It is intended of thoſe whom God from the firſt choſe unto himſelfe, which yet all the ſpace from the comming in of the Gentiles, till their fulneſſe, abode enemies, *verſ.* 25.28. compared. Now none will reſtraine this to ſuch or ſuch elected perſons to whom blindneſſe could not happen ſo long, yet afterwards bee removed, as the phraſe, untill, ſheweth: but muſt bee applyed to Gods act of election of that people, as ſome judicioully obſerve upon the place; many thouſand perſons of this people, lived and died, and ſtill doe live and die in this while: The ſpace being yet not accompliſhed in their ſinnes. Then it ſeemes, ſome that are ſubjects of election may live and die in their ſinnes. Yea verily, this abſurditie muſt follow, if you take election, *verſ.* 28. ſtrictly in reference to ſuch and ſuch perſons among them, and not largely in reference to that people. There is a twofold act of divine election, the one more generall, whereof the body of ſuch or ſuch people is the adequate ſubject, by this act God ſubjecteth ſuch a people from all other peoples to himſelfe; and yet ſundry particular perſons amongſt ſuch a people may periſh: Thus the people of the Jews were, collectively conſidered, enemies to the Goſpel, yet as touching election beloved, for their covenant fathers ſake, *verſ.* 28. of this electing act of God, ſee *Deut.* 7.6. The other more particular and ſpeciall, whereby God maketh, as I may ſay, a ſecond draught, and out of ſuch or ſuch ſelected people culleth ſuch or ſuch particular perſons to bee ſaved by Chriſt: Now ſuch as are the ſubjects of election in this ſenſe, can never periſh, and in this ſenſe, the election among the Jewes attained it, and the reſt were blinded, ſee *Rom.* 12. 5,6,7. ſee *Joh* 10.3.11.14.27,28,29. *Apoc.* 13.8.

6. In that it was intended of thoſe, to whom the Gentiles are oppoſed, and in whoſe ſtead they are inſerted; and againſt whom the Gentiles muſt not boaſt, *verſ.* 11,12,13,14,15.17,18. But it were improper to oppoſe in ſuch ſort, ſuch a world as they are called, *verſe* 14,15. compared, to ſuch or ſuch particular Jewes.

As the Jewes are thus collectively conſidered, ſo the Gentiles comming into their Olive eſtate, are taken in a collective ſenſe, therefore called the world, *verſ.* 15. the Gentiles, *verſ.* 12. notions not to bee reſtrained to the growne ſort of them, but neceſſarily including the ſpecies of Infants among them. Hence alſo, the collective

lective notion of Thou and Thee often uſed, *verſ.* 17,18,19,20,21, 22.24. And that this ſingular is not diſtributively taken of ſome one or other Gentile, but of the people of the Gentiles, hee therefore in other verſes ſpeaking to the ſame people mentions them plurally, Gentiles, *verſ.* 11,12,13.25. Hence, the phraſe Yee, and Your, applied to them, *verſ.* 28.30,31. Beſides, they are ſtill ſet in oppoſition to the Jewes which fell, *verſ.* 11.12. which were caſt away, *verſ.* 15. and broken off, *verſ.* 20.24.28. Now none will ſay, that thoſe refuſe Jewes are taken diſtributively, but collectively, as was proved, and much leſſe that the Jewiſh parents onely, excluding their children, were underſtood; ſo then, if the oppoſition bee ſutable, and direct, the oppoſite parties muſt bee collectively taken alſo, and Gentiles children received in with their parents, as oppoſed to Jewiſh children excluded with their parents. Nay they are not onely oppoſed, but the Gentile body is received in inſtead of the Jew-body broken off, *verſ.* 17. ἐν αὐτοῖς *in ramorum defractorum locum*, *Beza* on *Rom.* 11.17. and *verſ.* 19. They were broken off, ſaith the collective Gentile, that I might bee graffed in. The Apoſtle yeelds this as truth; well, [καλῶς] as if hee would ſay, it is true; now growne ones among the Jewes were broken off: who came in their ſtead? growne Gentiles. True, but Jewiſh babes and little ones too, amongſt other branches and ſprigs, are broken off, that Gentiles might come into covenant and Church eſtate in their ſtead. What Gentiles? growne ones? nay roome is made for them in the breach of the growne Jewes. Verily then ſuch a like ſpecies of Gentiles unto thoſe rejected Jewiſh ſprigs, *ſcil.* Gentile babes and little ones, muſt neceſſarily bee thus inſerted and admitted into that covenant and Church eſtate out of which the other were broken. So then, as Jewes were, ſo Gentiles are conſidered in this Chapters diſcourſe touching communion in federall and Church ordinances and priviledges, under the notion of Olive fatneſſe, &c. not in a bare perſonall way, but in reference to people of both kindes, and perſons of all ſorts, and ſpecies younger or elder, which is a ſtrong argument that God never intended to limit the benefit of his covenant grace to growne ones, or parents perſonally, but rather extends it to them in a parentall way at leaſt. Hence when that commiſſion, *Matth.* 28.19. was given, for this end, it is in the old terme and notion of nation, a large word, and ſubject. God delights to inlarge his grace in theſe times, and his very intent in *Matth.* 28. is inlargement of Goſpel mercies.

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Chap. 2. *Sect.* 2. The more crosse are their minds to Gods thoughts who from that very place would conclude a straightning such a Gospell mercy as this mentioned, was and is both to parents and children, and for which they have nothing equivalent in stead thereof. The Apostle it's confessed bringeth in *Rom.* 11.16,17. as an argument to prove the receiving in againe of the Jewes, *scil.* unto actuall fruition of all covenant and Church priviledges, *vers.* 15. For if the roote bee holy, so are the branches, *vers.* 16. and so *vers.* 28,29. To the same purpose now, if the covenant with godly ancestors bee so forcible to fetch in such Apostates after so grosse and long a time of their desperate revolts from, and contempts of covenant grace in Christ; is it not much more of force to the receiving in of the babes of next beleeving parents unto the visible fellowship of covenant grace? God forbid, that any should obstinately gainesay it.

SECT. II.

BY roote, *I.S.* saith in that, *Rom.* 11.16. is meant Christ personall, and yet the same author elsewhere would have it meant mystically considered; and elsewhere, of union and communion with God in ordinances; and elsewhere of *Abrahams* in his faith; and elsewhere of beleeving parents in part; for hee saith not onely beleeving parents are the roote, &c. not onely [in part, then such parents are the root.] But indeed this author refuteth himselfe, in that hee knoweth not where to fix. *Abrahams* in his faith as fatherly, and eying the covenant in this latitude, as to him, and his seed of *Isaac* by propagation, and to the beleeving Gentiles with their seed by proportion, thus hee might bee a root in his faith; but if *Abrahams* faith bee considered in a meere personall respect, so neither Jewes nor Gentiles are properly said to bee inserted into that, but rather into his faith with its object the covenant. It is improper to say of the Gentile that they stood in it, *scil.* in the root of faith, by faith, or that the Jew was broken off from *Abrahams* personall faith by unbeliefe. *Abrahams* faith was a saving faith, if this therefore had been in them all, or they in it, they had not fallen as many Jewes and Gentiles priviledged by externall covenant right, did and might; or supposing the root to bee meant, not of *Abraham*, *Isaac* and *Jacob*, but of Christ, as Mr. *B.* also affirmeth, who is elsewhere called a root, *Apoc.* 22.16. and 5.5, &c. if they had been in him, by any proper and invisible union, neither those of the Jewes had been, nor so many of Gentiles could have been broken

broken off, as they were, & whole Churches of these are, witnes this Church of *Rome*, to which the Apostle wrote this. But otherwise, if understood of impropper and visible union with Christ, *scil.* a visible union with Christ mysticall; thus indeed many such may fall away finally, as did these. Hence that *John* 15.2. now in this sense parents and children Inchurched, whether Jewes or Gentiles, by being in the holy root of those covenant fathers, they are visibly in that holy root Christ, or Christ mysticall, as was shewed. *I. S.* will and doth confesse the first fruits, of whom yet the same holy effect is affirmed, *Rom.* 11.16. to be these fathers, and why not then as wel the same fathers to bee the root? since the context cleareth it, that the Apostle intendeth the same of the selfesame persons under divers Metaphors. Either then Christ is the first fruites, as well as roote intended, or those fathers are the first fruites, as well as the root mentioned. Verily covenanting *Abraham* in reference to his seed is called a rock, whence that Church, as a Church was hewen; for in that sense the Prophet speakes to them, *Esay* 51.1,2. yet is Christ the rock of the Church too in another sense; and why is not *Abraham* then a covenant root to such Church branches, as that from whence they in that sense doe spring? And what I say of *Abraham*, is as well to bee referred to *Isaac* and *Jacob* in the same respect, as being other veines, making up this one root, the Instrumentall meanes and cause of the mercy offered and exhibited both to Jewes and Gentiles, in regard that to them all this large covenant was made over in a radicall way, see *Gen.* 17.2.7. and 22.18. compared with *Gen.* 26.3,4,5. and 28.13,14. whence such frequent mention in Scripture of *Abraham*, *Isaac* and *Jacob*, in reference to covenant blessings, yea their names are pleaded in prayer for that end, *Exod.* 32.13. *Deut.* 9.27. see more 2 *King.* 13.23. and *Mich.* 7.20. &c. This was not in respect of any personall holinesse of theirs, or barely in respect of their personall faith, but it was by reason of that large covenant made with them in this reference, as the places quoted shew; see further for this end, *Luke* 1.71,72. *Rom.* 15.8. *Deut.* 4.37. and 10.15. with other like Scriptures. Hence too, they are made here a radicall meanes of the Jewes receiving in againe, *Rom.* 11.15. grounded on this reason, *vers.* 16. compared with *vers.* 28. Whence also, the Jewes which are called holy branches, by vertue of their holy root, *vers.* 16. they are termed naturall branches too, *scil.* of that root, and Olive tree, *vers.* 24. not naturall branches of Christ as the root. Our

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Chap. 2. Sect. 3. very oppoſites will ſay, that were improper to affirme; nor meerly of *Abraham*, but *Iſaac* and *Jacob* alſo; nor is it proper to call one *Abraham* [fathers] *verſ.*28. or firſt fruits, *verſ.*16. Now as to Jewes, ſo to Gentiles, were thoſe covenant [fathers] and root; God ſaith to *Abraham* and *Jacob* diſtinctly that hee would bleſſe all nations, and families, as in their ſeed, ſo in them, *Gen.* 12. 2, 3. In thee [*Abraham*] *Gen.* 22. 28. in thy ſeed, and *Gen.* 28. 14. in thee [*Jacob*] and in thy ſeed How in them at all diſtinct from the ſeed Chriſt, who is the ſole author, worker, and meritorious cauſe of all covenant bleſſing? Verily in reſpect of the covenant made with them, in reference as to the nation of the Jewes, and the families therein, ſo to Gentile nations and the families therein, to bee by virtue of that covenant partakers, at leaſt viſibly, of the covenant bleſſing. Hence wee Gentiles are ſaid to come and ſit downe with thoſe fathers, *Matth.* 8. 11, 12. as inſerted branches are in ſome ſenſe ſeated and ſetled in and with the root. Hence likewiſe, this root is ſaid to beare the Chriſtian Gentiles collectively taken, and for that cauſe the Gentile is not to boaſt againſt the Jew branches: branches of what? of the root mentioned: what root? Chriſt? That were improper to affirme: but rather, of thoſe fathers.

SECT. III.

THe Olive tree, ſome take it of the Fathers alſo in oppoſition to the other wilde Olive tree out of which the Gentiles were cut, *verſ.*24. *ſcil.* Their wilde anceſtors, or anceſtors eſtranged from the covenant, *Epheſ.*2. 12. The Jewes indeed are cut out of theſe fathers *Abraham*, *Iſaac* and *Jacob*, as covenanting in reſpect of any preſent actuall benefit of the covenant; but yet are not cut out of thoſe fathers as begetting, as it is evident, they are ſtill *Abrahams* ſtock; which by the way obſerve againſt that diſtinction, by which ſome uſe to avoid our arguments in this buſineſſe; They ſay *Abraham*, *Iſaac* and *Jacob* were onely a root to the body of the Jewes, as naturall and begetting fathers, and not as ſpirituall and beleeving fathers, or fathers by faith imbracing the covenant made with the Jewes alſo. Surely ſuch men would fruſtrate the ground of the Apoſtles diſcourſe here, ſuppoſing ſo ſad an excluſion of the Jewes from a former ſweet and ſappy Church eſtate, yea ſuch as into which the Gentiles could not come but by a preter-ſuper, yea contra-naturall way, *verſ.* 24. if they were in thoſe fathers as begetting fathers onely, ſo are they ſtill their naturall children, and then

not

not cut off from them at all, contrary to this expreſſe Scripture. Others would have the Olive tree, to bee meant of the viſible Church diſtinguiſhed from the root, *verſ.* 17. *see Jer.* 11. 16. ſpoken of the Jewes in their Church, as well as civill relation: into which as into their owne Olive, by that generall covenant right, *Rom.* 11. 16.24. they ſhall bee re-ingraffed, in ſo farre as they are federally holy, *verſ.* 16. *ſcil.* intentionally, in ſo farre is a Church right their owne; with which latter reſpect of the Olive I fully cloſe; but of this more afterwards. Chap. 2. Sect. 4.

By [ingraffing into the Olive] ſeemes to bee meant, an actuall intereſting, and inſtating into the viſible Church, or into thoſe covenant fathers in reference to the Church, whence alſo ariſeth the actuall fruition thereof. By Olive fatneſſe mentioned, *verſ.* 17. muſt needs bee meant ſuch covenant or Church bleſſings, priviledges, and ordinances, &c. whereof all ſorts of Church members, even ſuch as may bee fatally cut off, may partake of as well as others: which are not the graces of the Spirit, for they flow not immediatly from the Olive the Church, nor from any of the beſt of the ſons of men, but rather they are the ſeales and other Church ordinances viſibly diſpenſed to perſons according as they are capable of them. Theſe are the inſtrumentall cauſes of the bright ſhining, at leaſt in viſible profeſſion of Chriſt, unto the whole Candleſtick, and all the greater or leſſer branches and parts of it, *Zach.* 4. 2,3. 11,12,14.

SECT. IIII.

TO draw to a Concluſion. 1. Then looke how the Jew-branches were ſet into their Olive and root mentioned, ſo are the Gentiles which come in their ſtead, *Rom.* 11.17.19. But they with all their buds and ſprigs, *ſcil.* children, as *Eſay* 44. 3. and 18. 5. and 61. 9. and *Pſal.* 128. 3. they are called, were ſet thereinto, therefore in like ſort are the Gentiles with their children inſerted. Amongſt them were three ſorts thus inſerted. 1. Growne ones truely beleeving, as were godly proſelyted Gentiles. 2. Growne ones, which did not prove truly beleeving, as many of the proſelytes. 3. The children of Jewes, and of both thoſe ſorts of proſelytes, ſome whereof afterwards made holy improvement thereof, others abuſed and rejected their covenant priviledge: and ſo is it with us now.

2. Looke how they were by unbeleefe broken off, ſo are the Gentiles

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tiles taken in by faith; but they both parents and children were broken off through the unbeleeving rejection of the covenant expreſſed by the wicked parents onely, therefore the Gentiles are inſerted with their children, albeit the parents onely expreſſe a beleeving embrace of the covenant. Gentiles children are not indeed expreſſed by name in this inſerting: but yet the Gentile is collectively ſpoken of as was proved, and ſo muſt needs include at leaſt the children of ſuch inſerted Gentiles; as in the cutting off of the Jewes, and caſting away of them, their children are not mentioned, except comprehenſively, here, or in *Matth.* 8. 11. and 21.42. yet all grant that they were intended, and ſo in this caſe.

3. Looke how the Gentile in caſe of apoſtaſie is cut off from his Church eſtate, and union and communion in the Olive root and fatneſſe, and looke as hee is not ſpared in caſe of his unbeleefe, ſo was the Gentile graffed in, *verſ.* 20.21,22. But in that caſe of unbeleefe and apoſtaſie, the Gentile, both parent and child is cut off from federall grace and Church priviledge; witneſſe the caſe of thoſe which at firſt fell off, when firſt the Aſian and other Churches, as of Rome, &c. were unchurched: Therefore ſo was the Gentile parent and child graffed in.

4. Look how the better part of the Jewes, which did not thus actually & obſtinately reject the covenant and Goſpel of grace, & Chriſt the foundation thereof, did then, when the Apoſtle wrote this, *Rom.* 11. 17. remaine ſtill in their roote: in ſuch ſort, are the Gentiles with them, partakers thereof: But thoſe Jewes parents and children abode in that covenant eſtate: Therefore Gentile parents and children ſo partake with them. Of thoſe Jew parents none will make queſtion, and of their children, is no ground to doubt: which being once in covenant in their anceſtors, yea and parents right alſo, and not being then of yeares to reject Chriſt, how come they at preſent to bee cut out? ſurely not for their parents unbeleefe, for they receive Chriſt, not for others rejecting Chriſt, for what's that to them? not for their owne actuall rejecting of Chriſt, for they were not then of yeares to doe ſo.

5. Looke how the Jew ſhall againe bee graffed in, in ſuch ſort were the Gentiles at firſt graffed in, but they parents and children with them ſhall be graffed in; therefore ſo were the Gentile parents and children graffed in or inchurched. The major is evident by *verſ.* 17. 19.23,24,25,26. compared: The minor is as evident by the ſame verſes compared. For as they were broken off by unbeleefe,

beleefe, ſo are they re-inſerted by faith: now the former was by the parents unbeleefe, that young and old were caſt off, as was proved; therefore by faith in the parents, young and old are re-inſerted, elſe, as was ſaid, parents and children loſt this which was a ſpeciall and comfortable bleſſing by parentall unbeleefe, which they never recover through the like parentall faith. Beſides, it hath been proved, that the Apoſtles diſcourſe, both of the Jewes caſting off, and of their receiving in, is ſtill of them in a collective ſenſe, and not barely perſonall, and ſo their children cannot bee excluded, but muſt be included. Little ones are not indeed named in their re-ingraffing, no more then in their cutting off, yet as in the one, they are neceſſarily underſtood, ſo in the other. Beſides wee have before proved that the Jewes children are intereſted in theſe promiſes of grace, yet to bee fulfilled, *Eſay* 61.9. and 65. 20. and 23. Their off-ſpring are the ſeed of the bleſſed of the Lord, with them, or as well as themſelves: So *Ezek.* 37.20. to the end, and *Jer.* 13.19,20. Their children ſhall bee as aforetime: how? in a common wealth, and civill way meerely? nay rather in a Church way, as aforetime: now aforetime, who dare deny, but their children were eyed as in covenant, *Acts* 2.38,39. And as parts and members of the Church, *Ezek.* 16.20,21.36. and therefore were they ſealed with that ſeale of the covenant, *Gen.* 17. Hence ſome godly learned Divines in their Commentaries upon the *Canticles*, expounding that *Cant.* 6.11.13. and Chap. 7. and 8. of the Jewiſh Church yet to come; they expound that *Cant.* 7.2. mentioned of the Churches navell, that wants not liquor, to be underſtood of Baptiſme, as that heape of Wheate, to bee meant of the Lords Supper to bee adminiſtred amongſt them. Now as the navell is of ſpeciall need and uſe, to ſuch as cannot receive nouriſhment, as growne ones doe, at the mouth, to convey ſecretly corporall furtherance to the Babes bodily life and welfare; ſo this Church navell, not wanting ſuch an inlivening ſupply, it will bee amongſt them accounted and improved as of need and uſe to bee a divine meanes, as well as ſeale, of conveying ſecretly gratious influences tending to the Churches Babes ſpirituall welfare. Chap. 2. Sect. 4.

6. Looke of what Olive fatneſſe in the ſubſtantialls thereof, and in what ſort thoſe branches did partake of the ſame, and in the ſame ſort doe the branches taken out of the wilde Olive partake. But thoſe branches did partake of the fruit cauſing fatneſſe of Olive, and Church ordinances and priviledges, not as ſhut up, or reſiding

Chap. 2. *Sect.* 5.

reſiding in the greater boughes, parents, but thorow them and by them paſſing to their leſſer ſprigs or children ſpringing from them. Therefore of ſuch fatneſſe doe and muſt Gentiles partake. And this way was their fall an inriching of the Gentile in-churched world, *Rom.* 11.12. *ſcil.* as this was to bee conveyed, as a covenant heritage, from beleeving parents to children. Elſe were it poore and ſad with beleevers. As with other parents in other heritages, if what they have in ſuch ſort, they cannot leave with, or inſtrumentally convey unto their children; as godly *Joſeph* is a fruitfull bough in reference to his flouriſhing branches, not in a meere civill and naturall, but in a covenant and Church reſpect, *Gen.* 49. 22,23. ſo is it with other ſuch parents as hee. It's contrary to natures Law, that any communicable ſappe ſhould be ingroſſed to, or ſhut up within the greater boughes, and not to bee withall conveyed inſtrumentally to thoſe ſprigs that are upon them; ſo is it here, in reſpect of this communicable ſappe of federall and Church right in Church Olive boughes; It is contrary to the Law of the tenure of the covenant of grace made to parents with reſpect to their children in and with them, that this Church fatneſſe ſhould not bee conveyed to them. So farre as the greater boughes are ingraffed into this viſible Olive Church eſtate, their ſprigs alſo which are on and in them, are ſet in with them, by the ſame Church act of ingraffing. If Olive roots as ſuch, ſhould not convey inſtrumentally their ſap and fatneſſe to the Olive boughes, as ſuch, and thoſe boughes in like ſort to their ſprigs, Olive trees would faile in an ordinary way: ſo in an ordinary way muſt Churches faile: if this eccleſiaſticall conveyance inſtrumentally of Church and covenant ſap from parent to child be denied.

SECT. V.

Object. 1. THe Jewes being federally holy, as *Rom.* 11.16. ſheweth, and yet not having right to Church priviledges, baptiſme, &c. as is evident in theſe refuſe Jewes at this day; it ſhaketh your foundation, that perſons becauſe federally holy muſt have a right to Church priviledges.

Anſw. Federall holineſſe is aſcribed to perſons two wayes, either as they are collectively or diſtributively taken. Collectively, and ſo it is here aſcribed to the body of the Jewes, as one whole nation, which if conſidered diſtributively of all the parts, and of each perſon in that nation, ſo it is not intended of them. That we may

may a little illuſtrate this, from what is here ſaid in this Chapter, Chap. 2. they bee ſaid to bee broken off, *ſcil.* from the reſt, *verſ.* 20. caſt away, *Sect.* 5. and ſo uncleane, prophane, and not holy, *verſ.* 15. yet are they ſaid to be holy by vertue of the roote, in and of which they bee branches: ſo are they ſaid to bee caſt away, and yet ſuch as ſhall bee received in, *verſ.* 15. they are ſaid to bee enemies concerning the Goſpell; and yet beloved of God, *verſ.* 28. What? are the ſelfe ſame perſons ſaid to bee holy, and not holy? rejected, yet to be received? enemies, and yet beloved? no verily: But when they are ſaid to bee holy, and beloved of God, &c. it is true of the whole body of the Jewes collectively taken, in reſpect of the choycer part which is federally holy, properly ſo called, and beloved of God, by vertue of the covenant made with their fathers; as on the other ſide, when it is ſaid of the whole body, that they are cut off, caſt away, and that they are enemies, it is meant of the whole collectively in reſpect of the refuſe part, for not all wholly were cut off in the Apoſtles time, but ſome of the branches were broken off, *verſ.* 17. And blindneſſe did happen to collective *Iſrael*, but not wholly, but in part, *verſ.* 25. In both which, that which is proper to the parts, is applyed to the whole of which they are parts, by a ſynecdoche. To come then to argument, it is true, that the Jewes, collectively taken for the whole nation, containing the choicer part intended, they are federally holy, *ſcil.* in reſpect of that choyce part, and yet it followes not that the Jewes diſtributively taken, for thoſe Jewes living at this day, ſuppoſed to bee a refuſe part of that whole, ſhould bee properly ſaid to bee federally holy, and ſo neither to have right to Church priviledges; ſo that the inſtance croſſeth not us, who ſpeake of perſons federally holy, as well diſtributively, and not meerely collectively conſidered. There is therefore a fallacy, *a dicto ſecundum quid, ad dictum ſimpliciter.*

Rep. Suppoſe we take this of the whole in reſpect of the choycer part of the Jewiſh nation; this choyce part then, at leaſt, is federally holy, yet they have not right to Church priviledges, as being not yet ingraffed into the olive, nor poſſibly, in actuall being in the world. Therefore perſons may bee federally holy, which yet have not right to Church priviledges.

Anſw. Wee againe diſtinguiſh, perſons may bee ſaid to be federally holy, either ſeminally, & preparatively, or actually in the former ſenſe, perſons not yet exiſting, may bee ſaid to bee in covenant with God, or ſuch as God makes a covenant with, and conſequently

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sequently to bee federally holy, *Deut.* 29.14, 15. neither with you onely doe I make this covenant, but with him that standeth here with us before the Lord our God, and also with him that is not with us, this day. Marke it, God saith not, I [will] make this covenant in the future, but in the present tense, I [doe] make this covenant with him that is not here this day, that is, with persons unborne; these being expresly taken into covenant with God, and their covenant right laid up and included therein, in such sort, as that which in its season should actually bee exerted, these persons albeit unborne, and not actually existing, yet in this seminall and preparatory respect of the covenant, they have thus far a covenant right, and so farre also a Church right together with it: so here in these unborne Jewes as they are federally holy in that seminall respect. Hence, the Olive or Church here, is called their owne Olive, *Rom.* 11.24. How is the Church now their owne, but in respect of this seminall Church right?

Federall holinesse actually taken is that which is actually subjected and exerted in a person existing, whether parent or child in which sense God made his covenant with those Jewes, and with their children that were before him that day. *Deut.* 29.14,15. And in this sense, the Apostle speaking of the federall holinesse, especially of children actually borne of covenant in-churched parents, saith they are holy, *scil.* actually, 1 *Cor.* 7.14. Now therefore to apply the Argument, it is defective in the consequence of it, thus, Persons not in being which are federally holy, onely seminally and intentionally, they have not actuall Church right, nor can actually bee baptized; therefore persons existing and living which are federally holy, actually, they may not bee baptized; this followeth not: one may as well reason thus. Those with whom God made a covenant, *Deut.* 29.14,15. who were not borne, not there that day, had not actuall right to circumcision, could not be uncircumcised: Therefore those children which were there that day with whom also God made his covenant, *Ibid.* they had not actuall right to circumcision, might not, could not bee circumcised: this every rationall man will say is a *non sequitur*.

Object. 2. This *Rom.* 11.16. is spoken of the naturall branches, which have an hereditary covenant right, as naturall branches of that roote, *Abraham*, *Isaac* and *Jacob*. And therefore not pertinent to the Gentiles, and their children which are not branches of that root.

Answ.

Answ. Albeit the beleeving Gentiles, and their children are not of that root by nature and propagation, yet they are in that root by grace and by proportion. The Jew-branches were broken off that the Christian collective Gentile might by grace be graffed in, *scil.* in their stead, *Rom.* 11. 19. Looke then what covenant and Church right the Jewish parents had for their children in an hereditary way, the same hath the inchurched Gentile for his children through grace. Chap. 2. Sect. 5.

Repl. This were to make way for all children of Christian Gentile nations to have right to Church priviledges.

Answ. It sufficeth that thus farre it holds, that as all and onely Church-members children were ecclesiastically priviledged among the Jewes, so all and onely Church-members children are ecclesiastically priviledged among the Gentiles.

Object. 3. The Gentiles are said to bee ingraffed, not by a naturall way, as being of such parents, but by a way contrary to nature, and therefore what is this to the federall estate of Gentile Infants, as comming of beleeving parents? and so in a way of nature?

Answ. It is most true, if applied to the first parties amongst any Gentile people, which in the Apostles time or since, enter into Church estate, living formerly in a Pagan estate, and not having any of their ancestors other then Pagans, or such as were cut out of the wilde Olive tree, *scil.* Ancestors pagan or outlawry from all covenant and Church estate. *Rom.* 11. 24. *Ephes.* 2. 12. But if it bee applyed to other, which come of such persons, so transplanted from that wilde Olive, to this good Olive estate, as branches or sprigs of such Olive boughs, or gratious ancestors, then is it not fully verified, that these are onely in a way contrary to nature, partakers of the fatnesse of the Olive. As they are considered together with their gratious ancestors, as all of them of other pagan ancestors, so they are all ingraffed in a way contrary to nature, even meerely by divine Grace, but as they and their gratious fathers are considered apart, their fathers as nextly descended of pagan ancestors, these their children as nextly springing from fathers visibly beleeving, and inchurched, so their covenant and Church estate, comes to them principally by a way of divine grace, and instrumentall by birth descent from inchurched ancestors: and in this latter respect therefore such children may bee said, to bee inserted by a way of nature: for looke as the *Israelites* of old, before

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their cutting off were, and others of them hereafter will bee, by virtue of their holy root or covenant fathers, holy branches as naturall branches: *scil.* branches springing naturally from them, or borne of them, *Rom.* 11.16. 24. compared: or as those *Israelites*, were not sinners, or outlawries from covenant or Church, as were those of the Pagan Gentiles, but Jewes, or ecclesiastically priviledged, even by nature, or naturall descent of such ancestors inchurched, *Gal.* 2. 15. so must the proportion hold in the children of Gentile in-churched parents. Though even this also is of grace, that they should naturally descend from such parents, *Gen.* 49. 26.

Obj. 4. The Gentiles come into and abide in Church-estate by faith, *Rom.* 11.20. But children have not faith. Therefore this Scripture concernes not them.

Answ. 1. The Gentiles that so stand by faith, are collectively taken as including also their children with them so abiding, untill that these their children come to reject, as did the children of those godly Jewish ancestors, their covenant right: And observe it by the way, how tender God was of covenant children: They were never excluded, untill they came, after many generations, so wholly to degenerate, as *Rom.* 11. 16,17,18,19,20,21,25,28. sheweth, and then, but not till then, they are rejected, so is it still. God is tender of unchurching and discovenanting any that come of godly ancestors, till they grosly and obstinately reject their owne mercy. But if they grow up to that obstinacy, then they cut off the gratious covenant, entailed as from themselves personally, so to their children parentally, as did those of old, *Rom.* 11.20. and as those of *Rome*, *Corinth* and *Ephesus*, *&c.* have done since.

2. This faith mentioned is not a bare personall faith respecting this or that particular Gentile, but such as is in direct opposition to that unbeleefe of the Jewes, by which they were broken off, as that opposition, *Rom.* 11.20. sheweth; now it is evident that their unbeleefe was the obstinate rejecting of the covenant of grace, as it was held out in Christ to them, and theirs joyntly, and not as barely made to themselves personally, *Acts* 3. 25, 26. and 13.46,47. *Matth.* 21.41.42,43,44. *Rom.* 9. 31, 32, 33. and 10. to the end: see *Rom.* 10. 21. with 11. 1. &c. and *vers.* 20. So verily is it in the faith of the Gentile opposed thereunto. It is a faith that lookes to Gods covenant, as in reference to families and kindreds of the earth so imbracing it, and so being quickned, and comforted by

by it. That pretious fruit of faith must hold proportion to the nature of the seed thereof, *scil.* the words of promise, 1 *Pet.* 1. 23. now the words of promise run not barely in a personall way, but in a parentall, oeconomicall and plurall way, as well, *Jer.* 31. 1. *Acts* 3. 25, &c. our faith is, or *de jure* should bee inlarged according to the latitude of covenant, as was before proved, *Rom.* 10. 8 &c. By what hath been said, their grosse mistakes appeare, which say, that none are the subjects of this lumpe but elect ones: That the branches were such onely which were in Christ by faith, and hee in them by his spirit; for neither Jew nor Gentile branches, many of them were such, as appeares by their being broken off: nor is that assertion sound, but absurd, and crosse to the very text: that the Jewes owne naturall root and Olive tree whereof they were naturall branches, onely by faith was union with God, &c. since that way of being branches onely by faith, is no where called naturall; nay in the same verse, *Rom.* 11. 24. speaking of the first growne Gentiles inserting by faith, it is said to bee contrary to nature, nor is inserting which is onely by faith, more naturall to Jewes, then it is to Gentiles. Neither is that true and sound, that no other holinesse inrighteth any in any priviledges of grace, if understood of Church priviledges now in question, then holinesse of justification or sanctification: since many of those naturall branches, which as naturall branches of that holy root, were holy federally, and did partake of the root, and fatnesse of the olive before their rejection, as well as some better Jewes did afterward, yet they were not justified; for which compare, *Rom.* 11. 16. 24. 17,18,19. so likewise the Gentiles, which came to partake of that Olive fatnesse in their stead, *ibid.* yet were fatally cut off many of them, which had never bin, if they had been justified and sanctified. Chap. 2. *Sect.* 5.

Object. 5. Doth not the Apostle only speake here of the invisible Church, under the notion of the Olive, which sometimes was amongst the Jewes, and therefore called their Olive; the Apostle reasoning about the elect remnant, *Rom.* 11.1,2,3,4,5,6,&c. and making the tree to bee the Church of beleevers, still standing, and some branches broken off, and others graffed in, and so it might seeme the graffing in to bee inserting into the invisible Church, by election and faith?

Answ. I deny not but that the Apostle discourseth about the elect and invisible members of the invisible Church, *vers.* 1,2,3 &c. and therefore proveth fully enough one principall thing propoun-

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ded, *scil.* that the invisible elect members of it, or the elect seed, and branches of *Abraham*, *Isaac* and *Jacob*, did not, could not fall away finally: but it will not therefore follow, that hee speaketh onely of the invisible Church in the whole chapter; or that he discourseth not, as well of the visible Church, & of the Church seed of *Abraham*, *Isaac* and *Jacob*. Yea it wil appeare by good reason, that in that part of the Chapter, where hee discourseth of the Church, as an Olive, communicating its fatnesse to all the branches of it; hee principally intendeth the visible Church, as visible.

For 1. The objection acknowledgeth, that it is the Church of beleevers still standing and some branches broken off, and others graffed in: now none that were in the invisible Church, by election and faith could ever bee broken off: Yea but they might bee in the Church in appearance, or visibly, as branches may bee said to bee in Christ, and after broken off, *John* 15.2. Not to answer this with an exposition of that according to some to bee meant of Christ considered with his body the visible Church, as 1 *Cor.* 12.12,13. here is more said of these, *scil.* that others came in their roome, and place, *Rom.* 11.17. ἐνέκεντρίς *in ramorum defractorum locum*, as *Beza* noteth on that particle, they had then a reall place there, and a reall breach was made: neither did the Gentiles come into an imaginary place in the Church but a reall: and yet they came into no other place, then into the place of the broken branches; therefore theirs was a reall, not a seeming place in the Olive: the Olive then must bee the visible Church, where hypocrites may have place, and not the invisible Church, where they can have none. Besides, they were such branches of the Olive, as did partake of the fatnesse of the Olive, not like withered branches, seemingly in Christ, which are sapleſſe, nor did ever partake of the sap of Christs saving grace, as these did of Church sap, hence the Gentile is said to partake in common with them, *Rom.* 11.17. Greeke καὶ συγκοινωνὸς, &c. and thou partakest in common with them in the fatnesse of the Olive: What did the collective Christian Gentile partake in common with them, in shewes and semblances? nay in realities, in the very fatnesse of the Olive, of which they partooke, else it was not a partaking in common: as both partooke also in common in the root, *Ibid. scil. Abraham*, *Isaac* and *Jacob*: not as naturall fathers: for so *Abraham*, *Isaac* and *Jacob*, albeit they were naturall fathers unto the Jewes, yet not in any respect naturall fathers unto the Gentiles; but rather as they were Church fathers: if they had not

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beene Church fathers to the Jewes as well as to the Gentiles, how did Jew and Gentile partake in common in them as a root; and what common Church fathers were *Abraham*, *Isaac* and *Jacob*; those fathers, *vers.* 28. of the invisible Church? nay verily but of the visible, of which even the the refuse Jewes sometimes were. Chap. 2. Sect. 5.

Which may bee a second argument that the Olive tree of which *Abraham*, as some say and yeeld, or *Abraham*, *Isaac* and *Iacob*, as others: where the roote is considered here under the adjunct of the visible, and not of that of the invisible Church, and so it's plainely ly verified that Jewes and Gentiles were συγκοίνωνοι τῆς ῥίζης καὶ τῆς πιότητος τῆς ἐλαίας, partakers in common in the root and fatnesse of the Olive, *Rom.* 11. 17.

A third reason thereof is in that the Olive here intended is that whose fatnesse it is that is communicated to the branches: yea to such branches as were broken off, as were many refuse Jewes, or might bee broken off: as sundry of the Gentiles which came in their stead might bee: whence that, *vers.* 21. yea *ver.* 22. otherwise thou shalt bee cut off; and so many have beene witnesses that Apostate Churches of *Asia* and other Churches. Now saving graces peculiar to the elect, flow not from any company of men, no not from the invisible Church, nor is it theirs but Christs to convey, and communicate, they cannot spare that oyle for others, *Matth.* 25. 9. but the ordinances, and they are the Churches properly: and such as from the Church are derived, and communicated to others whether elect, or reprobate that are members of her. Yea but what Church is that which holdeth forth, and dispenseth Church ordinances to others: not the invisible Church: all the members being homogeneall, the invisible Church properly hath not officers, if you suppose officers, you must suppose some calling, others called, and then they cease to bee meerely invisible, for in this act they become visible: now a Church without officers cannot administer all Church ordinances; not communicate that Church fatnesse of the seales: so then the Olive Church communicating all Church fatnesse indefinitely, and so the seales too, must bee the visible, not the invisible Church. Besides since no Olive or Church fatnesse is to bee had, but in, and from the Church: no Church ordinances ordinarily to be dispensed, but in, and from the Church: if the Olive here bee supposed to bee the invisible, not the visible Church, no ordinary communication of Church ordinances to any is possibly to bee had since the invisible Church, being a

Church

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Church onely of elect and savingly called persons, and no hypocrites or reprobates being in, or of that Church: whither shall any repaire for Church ordinances? there being no Church in the world, dispensing ordinances by ordinary officers, which alone can now dispense them in a Church way; that consists onely of elect ones: but there are some chaffe, and tares and trash and vessels of dishonour in it, *Matth.* 3. and 13. 2 *Tim.* 2. yea that Church being invisible as such is not obvious to the sense of any, which being brought to the faith would desire to bee joyned to this Olive thereby to partake of it's fatnesse: hee cannot see where, nor what that Church is, for it is invisible, this will drive us all to become Seekers, not till new Apostles come, as some fondly imagine, but perpetually, yea hopelessly.

Fourthly, it's not denied by such as oppose us herein, that the Jewes had this priviledge, to bee reckoned in the outward administration of the covenant of grace, as branches of the Olive by birth, by virtue of Gods appointment, which cannot bee true but in reference to the visible Church.

C.B: Object. 6. You will hereby set up a Catholique visible Church.

Answ. If that should follow hence touching a Catholique Church, as noting *Aliquid integraliter universale*, as *cum dicimus orbis universus*; which is not really distinct from all the particular Churches in the world considered in one: this universall *integrum*, the Church albeit not visible at once to any ones eyes, yet in its parts it is visible, both *divisim* in its particular visible members, as also *conjunctim* in visible congregations, *Ames medul. Theolog. lib.* 1. *cap.* 31,32.

CHAP. III. Sect. I.

Touching the Explication of Matth. 28.19,20. *and Marke* 16. *according to our opposites.*

HAving laid downe such conclusions as make way: let us now addresse our selves to some further considerations of Pedobaptisme it self, according as other Scripture grounds hold it forth.

And first because, *Matth.* 28. is much controverted, let us try whether it make more for us then against us therein, and withall take in the consideration of *Marke* 16. 16. which our opposites

posites *pleno & uno ore* cry up as quite overthrowing our doctrine of Pedobaptisme. And herein I am content that they should speake. Chap. 3. Sect. 1.

First, Mr. *Blackwood* maketh the commission to be even for the very order of the words so exact, that Ministers, as commissioners must stick to them: and giveth reasons to prove the very order of the words to bee morall in both places: and brings *Mark.* 16. for his proofe, that without all distinction of Churches gathering, or gathered, thus it must bee: beleeving in Christ must proceed baptisme; this hee maketh his second argument, and the same also his fourth, onely varying the words a little, but the proofe is, *Mark* 16. 16. to which, *Acts* 8. 12. 37. is added for proofe: from which proofes also of *Act.* 8. 12, &c. he rayseth his sixth argument, so that all those three arguments together, also with his eighth and last they all turne upon one hinge, and have all one bottome.

A.R. hee also explaineth the same, in the same way applying *Marke* 16. as an explication of *Matth.* 28. the Scriptures, saith he, hold forth that Disciples, that is, beleevers onely should bee baptized: so Mr. *B.* upon *Marke* 16. onely beleevers are to bee baptized, and unbeleevers by that affirmation are forbidden.

And further to prove the same, the word αὐτὸς, *Matth.* 28. is urged by *Hen. Den*, *A.R.* and Mr. *B.* as in reference to Disciples, not αὐτὰ in reference to ἔθνη the nations. Besides, in that Christ added [teaching] them; as if the persons to bee baptized are presently to bee taught, and so not Infants. And that also preaching is to goe before baptisme upon the same ground. And as by that plaine and well grounded treatise is added: that baptizing into the name of the Father, &c. that is, invocating the name of the Father, Sonne and Spirit, bringing *Acts* 22. for their proofe, *Paul* is bid to bee baptized, calling upon the name of the Lord: now Infants cannot call upon the Lord when to bee baptized.

Now let us consider the weight of what hath been said.

1. For the order of the words as morall, in *Matthew*, because also in *Marke*, and so morall in both; for saith Mr. *B.* it reacheth to the worlds end, it was Christs last commission, and it were absurd to thinke a man baptized before preached to, and so baptized into hee knowes not what. And indeed this is urged as an argument distinctly against Pedobaptisme; because children understand not the mysteries of Baptisme: and what hath God to doe with such as know him not, nor what hee offers them, or doth for them, &c? Whence *I. S.* urgeth it as an absurditie that wee will have

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children baptized which know nothing of it, and so must build their faith upon humane testimony. We shall now answer to these particularly.

SECT. II.

1. THen some things in this order of Christ were perpetuall, as that preaching the Gospel should goe before Baptisme, that baptisme is to bee administred by such as preach: that discipled in-churched persons, are to bee baptized: that in founding Churches, the first members are to bee visible professors of the faith in reference to Church estate: that baptisme is with water to bee applyed to the persons baptized, and that into the name of the Father, Sonne and holy Ghost. Yet *non sequitur*, that all which here Christ held forth, is so strictly to bee attended to the end of the world, as that which is to indure to the end of the world, or that what in *Matthew* and *Marke* hee propoundeth it is presidentiall in all Church cases of persons to bee baptized, as alike, and that without distinction of Churches then, or now, gathering or to bee gathered. There is a commission given to Elders or Churches, as here was to ministers, *James* 5. 14. that they are to pray over the sicke, and to anoint them with oyle: wee must now then without all distinction of times or Churches doe so too by Mr. *Blackwoods* argument; wee must stick to Scripture commission of the Lord; as this was by his spirit, according as the other was *viva voce*.

And let our opposites that urge *Matthew* and *Marke*, as presidentiall to all Churches and times, attend what is said in *Marke* 16. 16, 17, 18. If *Marke* 16. be the rule to us what persons should bee baptized onely, *scil.* beleevers, then few are to bee now baptized, but such whose beleeving is attended with signes, that can cast out devills, speake with strange tongues, take up Serpents, drinke deadly poyson without hurt, or if any other are yet at least some amongst the baptized beleevers now as well as then, will have such miraculous gifts. For Christ speaking of some of those baptized beleevers, at least, albeit not of all, for all had not then gifts of miracles and tongues, 1 *Cor.* 12. saith, these signes shall follow them that beleeve, &c. *Marke* 16. 17. and it was one continued speech, and touching some of the persons spoken of, *vers.* 15, 16. hence *Mr. B.* will never deny, unlesse his reason faile him, but that such kind of persons were proper to bee found in those first Churches, and times of first foundings of Churches amongst the heathen nations.

tions, And therefore, will hee nill hee, must he make a distinction of Chap. 3. Sect. 2.
first Churches gathered, amongst such as never heard of Christ, and other Christian Churches in these dayes.

Secondly, bee it that it was Christs last commission, yet it sufficiently appeares already that what he here held forth in this gracious order about Gentile Churches, it was not therefore morall, and applyable to all times; no such signes now following any beleeving baptized members of Churches as did then. And if that very order of Christs last words were so morall, and strictly to bee observed: why doe the Evangelists, and *Paul* so vary in expressions, of those last words of Christs order touching the Lords Supper? *Matthew* expresseth the Sacramentall actions of Christ, about the bread and cup, to bee as they were eating, *Matth.* 26. 26, 27. and so *Marke*, Chap. 14. 22, 23. but *Luke* and *Paul* say hee tooke the cup after supper, *Luke* 22. 20. 1 *Cor.* 11. 25. *Matthew*, *Luke* and *Paul* make the Sacramentall promise, to bee uttered before the Disciples dranke, even whilst Christ gave order for their drinking: but *Marke* mentions the promise, This is my blood of the Testament, &c. as spoken after they had all drunke of the cup, *Marke* 14. 23, 24. *Luke* addeth to what *Matthew* and *Marke* say, This is my body which is given for you: *Paul* otherwise, which is broken for you: *Matthew*, *Marke* and *Luke* say of the bread, that Christ gave it to them; yet *Paul*, which affirmeth what hee had received, and did deliver accordingly to the Church of *Corinth* as from the Lord, he leaveth out that act of giving the bread; *Matthew* and *Marke* say as much expresly of the giving of the cup to them, which *Paul* omitteth. *Matthew* and *Marke* expresse that thus: This is my blood of the New Testament, which *Luke* and *Paul* expresse thus, This is the New Testament in my blood: *Matthew* and *Marke* say, which was shed for many, *Luke* which is shed for you; *Paul* wholly omitteth it. *Luke* addeth in mention of the bread, Doe this in remembrance of mee; but not in mention of the cup; *Matthew* and *Marke* omit that passage in both, *Paul* addeth it to both, and addeth that in the latter, as oft as yee drinke it. What varietie is here, additions, omissions, variations, &c. in the mention of Christs last commission about the other Sacrament? surely, Mr. *B.* and others will confesse, that if it had beene so morall, and invariable, because Christs last commission, holy men inspired, would not, had not, could not have so placed them, before, or after one another, something before, as mentioned by one, something set

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after the same words, by another analogie of faith, and comparing Scriptures with Scriptures, must regulate in such things here, and in this Sacrament all order, and so in the other.

And because so much is put in order of phrase, and words to conclude thence, without compare thereof with other Scriptures, the order of things in acting, because in those two places, such in order of uttering, and expressing, I would argue hence. If because beleeving is set before baptizing, none is to bee baptized, but such as beleeve, then because being baptized is in the same place, *Marke* 16.16. set before being saved, therefore no beleevers are saved but such as are baptized, and so baptisme is absolutely necessary to salvation, and a man may bee a true beleever, but for want of baptisme, which yet was the case of some of old which were martyrd, may bee damned: yea then since Christ when preaching, *Marke* 1. 15. saying, Repent, and beleeve the Gospel, it must bee concluded it is in the order of things acted, as uttered, that repentance goeth before faith, and that a man actually may repent, before hee actually beleeveth the Gospel; and so *Rom.* 10.9. If thou shalt confesse with thy mouth, is placed before the other, if thou shalt beleeve with thine heart. *Ergo*, a man may make a saving confession of Christ, before hee savingly beleeve with the heart: yea if the place it selfe in *Marke*, must bee so closely stuck to, without comparing it with the Scriptures of the old Testament which were then when *Marke* writ, the onely Scriptures, besides *Matthews* Gospel, existing, it would follow in the reason of persons then living, that the Gospel must bee preached to Dogs, and Cats, Fowles and Fishes, &c. since it's expressly said, Preach to every creature.

Thirdly, I demand of Mr. *B.* whether it bee absurd to say the Gospel is preached to little ones, which understand not what is said, if so, then what thinkes hee of that speech of Christ in the presence of the little ones which hee uttered concerning them, Of such is the kingdome of God; and, hee that receiveth not the kingdome of God as a little child, &c. was this Gospel, or not? surely yes to Mr. *B.* it is so which holdeth that Christ spake it of their interest in glory it selfe: here was then Gospel preached to little ones, to Infants, yet not absurdly. Hee dares not say that was not Gospel which *Moses* on Gods behalfe uttered, *Deut.* 30. 6. as hath been shewed, yet spoken to little ones then present, *Deut.* 27.14. and that was such, *Act.* 2. 38,39. to so many as might bee present, as well as touching so many as were absent. *Zacharies* speech, spoken as

to

to his babe *Luke* 1. And thou child ſhalt bee called the Prophet of the moſt high, &c. it was Goſpel preached to a babe. Chap. 3. *Sect.* 2.

But to come to the core of the objection, as if abſurd to bee baptized unto one knoweth not what; or as others, when one underſtands not the myſteries of ſuch an Evangelicall act and ordinance; I anſwer, *Iſaacs* circumciſion was an Evangelicall ordinance as a ſigne of Gods covenant of grace with him, and to confirme the promiſe of God, to bee a God to him, *ſcil.* to fulfill ſuch promiſes as *Luke* 1. 73, 74, 75. and hee to walk in his father *Abrahams* footſteps, &c. as ſome acknowledge it did ſignifie ſanctification of the ſpirit, juſtification by Chriſts blood, and faith in him as to come, &c. and ſo of an Evangelicall nature, if to any, to him who was the child of promiſe: yet did not hee then underſtand theſe things; did God then in injoyning his circumciſion ſo young injoyne an abſurditie? ſurely no. Chriſts act in bleſſing thoſe Infants, *Marke* 10. and *Luke* 18. as that alſo of his impoſing hands on them, and imbracing them, or taking them into his armes, theſe were no legall, nor ceremoniall, but truely gracious and Evangelicall acts of Chriſt, and very myſterious, yet not abſurd, becauſe they knew not, nor underſtood what hee did for them, in bleſſing of them; *Peter* underſtood not at preſent that Evangelicall act of Chriſt, in waſhing of his feet, yet muſt it bee done, or it had beene worſe for him, *John* 13. 7. 9. 12. will Mr. *B.* challenge this act alſo upon the former grounds to bee abſurd? As for that whim of *I.S.* I ſay wee lay not foundations of building faith upon humane teſtimony more then they of old, in holding out the Doctrine of circumciſion, Infants circumciſed knew not more that they were circumciſed in way of an ordinance, then children now doe of their baptiſme, when they come to bee growne up, both ſorts know it as it is teſtified to them by others. Yea but there was a viſible mark to bee ſeene, which is not in baptiſme; grant it ſo, yet how knew they that it was not given them *in ludibrium* by enemies, or unto ſome falſe God, and worſhip, by ſome Idolatrous Prieſts, amongſt whom they might bee as captives, and they could not know that it was adminiſtred to them in a Church way and according to Gods rules but by hear-ſay by friends, or parents? And therefore in the maine of knowing both, as ordinances adminiſtred upon them, they are one.

Fourthly, Diſciples onely, that is beleevers, are to bee baptized, according to *Marke* 16. 16. the affirmative including the negative,

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therefore not Infants. Let us examine this principle and principall ground worke of our oppoſites.

1. Then it ſeemes Scripture Diſciples of Chriſt are onely ſuch beleevers, as *Marke* 16. 16. ſpeaketh of, and ſuch beleevers onely, as that verſe mentions are to be baptized: which I deny. Firſt, the beleever mentioned, *Marke* 16. 16. is one that ſhall ſurely bee ſaved and not condemned, as the oppoſition ſheweth, but neither is every one which is called a Diſciple ſuch a one, witneſſe that, *John* 6. 66. and *Act.* 20. 30. no true beleevers can ſo fatally bee rent away as members cruelly torne from the body, as the Greek word ἀποσπᾶν ſignifieth, they were but externally in the body of Chriſt, not efficaciouſly. Mr. *B.* ſaith, a Diſciple is in Engliſh a Scholler: yea but all that are Schollers at ſchoole come not to good: nor do they effectually learne what they are taught.

Secondly, if *Marke* 16. 16. bee the rule of baptizing, then none are by rule to bee baptized, but ſuch as ſavingly beleeve, for of ſuch a one hee ſpeaketh, in oppoſition to ſuch a one as is damned. And then the Apoſtles which baptized ſo many, *John* 4. 1, 2. whereof ſundry, Chap. 6. 66. proved apoſtates, and came no more at Chriſt, breake rule, as alſo did *John* in baptizing ſundry of the multitude amongſt whom hee knew, were many chaffy hypocrites, *Matth.* 3. 9, 10, 11, 12. but of that more elſe where.

And whereas Mr. *B.* challengeth us, to ſhew an Example of one baptized without faith. It's evident many a one was baptized beſides ſuch a one, as beleeving, and being baptized ſhould bee ſaved, as *Marke* hath it: many a baptized perſon being never ſaved, as ſundry of them, *John* 4. and 6. compared; yea if hee meane it of ſome ſpeciall perſonall confeſſing of faith in Chriſt, it was propounded to them as a future thing, which afterwards rather they were to attend, *Act.* 19. 4. *John* ſaid to them that they ſhould beleeve in him which was to come after him, and of thoſe ſcribes, and no mention of ſo much as their confeſſing of ſinnes before their baptiſme, *John* ſharply reproved them, &c. and minded them what they ſhould doe afterward, bring forth fruits of repentance, &c. *Matth.* 3. 7. 8, 9, 10. and yet hee expreſly ſaith, hee doth baptize them, &c. I indeed, ſaith he, baptize you, &c. but as Mr. *B.* urgeth us in that matter of ſhewing any baptized without faith, the Scripture ſaith hee is ſilent, ſo ſay I here, the Scripture is ſilent touching theſe Scribes confeſſion of faith, and in *Act.* 16. 15, 16. the Scripture which ſaith *Lydia's* houſhold was baptized; ſaith not that any

any more beleeved but *Lydia*; and becauſe this example is diverſly controverted, I ſhall indeavour to cleare it, as for, and not againſt us, the ſtory is ſo exactly in all the circumſtances of it, ſet downe, that as I wonder of that evaſion, that wee are to ſeeke the explication of this, by that other diſtinct ſtory, as diſtinctly and independently ſet downe from this, as this from that. The holy Ghoſt is exact in ſetting downe many particular paſſages in mentioning the occaſion of this here expreſſed from *Acts* 16. 6. to 14. and in the particular circumſtances of this paſſage of the firſt ſucceſſe of *Pauls* miniſtery at *Philippi*. The perſon wrought upon is deſcribed: ſhee was no meere Pagan, but a worſhipper of God before, albeit not one that beleeved in Chriſt Jeſus as the promiſed *Meſſias*, which then was the great article of faith, and full of difficultie to bee beleeved, in all likelihood a Jew, or one of the beſt ſort of proſelytes venturing hard for Religions ſake, they were not allowed the libertie of a Synagogue at *Philippi*: as in ſome other places under the *Romiſh* juriſdiction: but they withdrew to a remote place, from ordinary concourſe & view: and though Sabbath ſolemnities were loathſome to the Romans there, yet ſhee, with ſome other women adventure to ſpend the time in Prayer. Thither *Paul* repaires, and amongſt them all ſhee is wrought upon, and no other mentioned: God opened her heart that ſhee attended, &c. if any of her houſhould too, had beene then, or preſently after that, brought home to Chriſt; the holy Ghoſt ſo exact in the circumſtances of this ſtory, as in that other afterwards of the Jaylour; it's very unlikely that he would have omitted the ſame here, more then in the other place. Yea after ſhee and her houſhold were baptized, the Text expreſly ſaith, If yee have judged mee, not if yee have judged them alſo faithfull come into my houſe. If there bee but one ſeeming example for rebaptizing, and neither rule nor example to colour that wreſted ſenſe of *Acts* 19. 4, 5, 6. that muſt be currant and warrant, for that innovation, and we upbraided, if there were but one example ſo good for Pædobaptiſme, as that for rebaptizing they will yeeld the cauſe to us, and ſo may wee to them, if this bee not fuller for us, then that for them. Yea but ſaith Mr. *B.* would you baptize a Turke in his Maſters faith? and what of that? therefore here were none baptized but beleevers unleſſe that bee granted? *Non ſequitur*: is it not rule for us herein to make uſe of a Synecdoche, as well as you, when wee urge you with families baptized, and ſo children in them? you tell us it is a Synecdoche, of the whole put for the part

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part: the whole were baptized, that is, the growne part capable of being preached unto in the house, *Acts* 16. 31, 32, 33, 34. Yea but here was none preached to of this house that is mentioned but *Lydia* only, yet the household baptized, that is say we a part thereof by a Synecdoche, even that part wch might most properly be baptized in her right more then in their owne, as were her children. For so *house* in Scripture is oftentimes used for children of such, or such a person onely, as *Judg.* 9. 16. 18. dealing ill with *Gideon* house that day, is expounded to bee murdering of his 60. sonnes: so the poore widow, and her house, that shee was providing for, and which after lived of that meale and oyle, was but the widow and her sonne, 1 *King.* 17. 12, 13, 15. compared: *Davids* house which at that time was not so orient, 2 *Sam.* 23. 5. was but his children, many whereof proved badly, and came to sad ends, witnesse *Absaloms*, *Ammons* act and end, &c. If *Noah* onely beleeving, and upright, yet all the rest with him are typically baptized for that ground, Come thou, and thy house, even wife, sonnes, and sonnes wives, and all into the Arke; For thee, not, for them have I found righteous, *Gen.* 7. 1. with 1 *Pet.* 3. 21. if *Abraham* alone bee a beleever, yet hee and his have the same seale, of the righteousnesse of faith of the covenant, *Gen.* 17. *Rom.* 4. if the growne *Israelites* have faith, it furthers that extraordinary baptisme in the Sea. Lesse then this herein is not to bee denied; yea but the rule is plaine otherwise, *Matth.* 28. 19. *Marke* 16. therefore the Apostles did baptize none; but beleevers and Disciples: Nay verily by their leave I conclude that that restriction of that word Disciple onely to one, that is an actuall beleever in Christ, was never there intended, in *Matth.* 28. nor was that in *Mark.* 16. ever intended to bee a rule of baptizing persons, excluding every other person, then such a one as there is mentioned from being baptized: and I further adde to that; that it pointeth out what a kind of person shall bee saved, rather then bee baptized. Wherefore it is not said, hee that shall bee baptized, hee must beleeve: but, hee that doth beleeve and is baptized shall bee saved: hence *contrà*, hee saith not, hee that beleeveth not, shall not bee baptized, but rather shall bee damned, or not saved. If children bee excluded from baptisme, because of the former clause, hee that beleeveth, and is baptized, they must bee excluded salvation, because of the latter clause, hee that beleeveth not shall bee damned: will not our opposites themselves say, that the latter clause is taken *de adultis*, and not as any rule of exclusion

of

of Infants from salvation; and I say as much in that other, as no rule thereby to exclude Infants from baptisme, it is the same in *Act.* 2.38,39. if Infants because not believing, and effectually called, are excluded the promise, then by the same reason excluded remission of sins promised: yea salvation promised to them that call upon God, v.21. & if not therefore excluded these, why therefore excluded baptisme, in defect of actuall faith? if the promise of justification, & salvation, be not denied, which are the signats for want of actuall faith & repentance, why is baptisme the signe denied them? is the signe more then those things signified? is not faith and repentance more simply required to salvation, *Luke* 13.5 *Heb.*11.6. then to baptisme? As for what *C.B.* addeth that that *Gal.*3.27. excludeth Infants: I deny it, if that be taken, as if each baptized person had really & effectually put on Christ: then none of the *Galatian* members had bin such, as *Gal.* 3.3,4,5. and 4.11.19.21,22. and 5.3,4,5. he speakes thus in a Sacramentall sense, as 1 *Cor.*10.4. 6. *Heb.*10.29. and such like, and so each Infant too Sacramentally puts on Christ, are buried with Christ, *Rom.*6.3. that is that which is visibly signed and sealed thereby, and that is the doctrine of the visible word of the Sacrament, holding forth what baptized persons are called upon as they are capable to atttend: hence the baptisme of *John* is the doctrine thereof: hence the doctrine of baptisme, *Heb.*6.1,2. but specially holding forth what they may expect from God; so *Deut.*10.16. and *Jer.*4. circumcision, called upon them for heart circumcision, as capable of improving it, and incourageth them what to expect, especially that way from God, *Deut.* 30.6. *Ezek.*36. 25,26,27,28, &c. Chap.3. Sect. 2.

As for what *C.B.* addeth touching the rule of baptizing, from *Act.* 2.38,39. albeit the place hath had its distinct consideration, yet I shall here adde a word of answer to this which is *C. B.* his third argument, that if this bee a rule, then none are to bee baptized, but such as truely repent. For to no seeming, and visible repentance did *Peter* then exhort them, but to true and saving repentance, all will grant: and then unlesse wee know mens hearts, and principles, their confession of sinnes cannot satisfie us when wee are to baptize them, as being doubtfull, and not certaine, that the rule is fulfilled in that our act, and wee must either doe things doubtfully, and adventure to transgresse rule, yea oft breake rule, as by this argument *John* did, *Matth.*3.11, 12. and *Philip*, *Acts* 8. Yea but they professed it: suppose they did, that was not that which *Peter* saith, make confession of or professe your repentance,

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and bee baptized, but repent and be baptized; therefore if that be laid downe as the rule by which men must, or else must not be baptized; hee that is baptized otherwise, hee was never regularly baptized, as possibly it's the case of many in your churches. That which *John Spilsbury* hath this way I find not in the rest: hee maketh use of *John* 3.5. as a repeale of the Law of circumcising of Infants, and as the new law of admission, &c. but if that washing of water bee meant of baptisme, it will then bee of as absolute necessitie to bee externally baptized, as to bee regenerate, both, if spoken of two severall things, being made as one in point of necessitie: nor let any say that ordinarily it is so that none else are saved: For Christs serious speaking, yea protesting, shewes hee intends more, yea more then a supposed neglect, or contempt of baptisme, but simply thus, verily, verily, unlesse, &c. according to *vers.* 3. he had to like effect spoken, and taking the kingdome here, for a particular visible Church, not that of glory, which hath no ordinances, 1 *Cor.* 15. 24. and 13. 8, 9, 10. how stands this with his principles, that a man first bee discipled and inchurched ere baptized, when as rather hee must bee from this ground first washed with water, or baptized ere hee can bee in; yea so much as see a visible Church, and so baptisme is rather the forme of the Church, then the covenant of grace, as *I. B.* elsewhere affirmeth, and reason suggesteth a Church first to bee, ere Church seales to bee administred to, or by it: nor need this bee urged in this sense upon *Nicodemus*, as the way of his entrance into Gods kingdome, of a true visible Church. For of such a Church was hee already a member, even of the Jewes Church: yea if thus meant, then not onely unregenerate persons should not bee of visible Churches; but it is not possible that they can get into them: for Christ saith, verily, and unlesse, &c. hee cannot, no hee should not, or ordinarily hee doth not enter into the kingdome of God.

As for what was said of preaching the Gospel, to goe before baptisme, wee hold it, wee preach it, the doctrine of the covenant is first opened, and then sealed: wee hold forth to parents that Gospel covenant of *Abraham* as to them, and their children, and the Apostles did as much, *Acts* 2.38, 39. *Rom.* 10. 6, 7, 8. they preaching the Gospel, wherein all sorts of nationall creatures were concerned, they held forth that of Gods mind of grace, to that species of Infants of Gospelled Gentiles, and so by the Gospel they as well as the other sort of adult Gentiles came to partake of the promise,

promiſe, in the initiatory ſeale at leaſt, *Epheſ.* 3. 6. and what Goſ- Chap. 3.
pel they held out in the audible word preached, that they ſealed *Sect.* 2.
by the viſible word of baptiſme.

Fiftly, to that ſtraine touching the particle αὐτὸς as not in refe-
rence to ἔθνη becauſe of the maſculine gender, and ἔθνη of the neu-
ter: if *C.B. A.L.* and *Hen. Den* had ſearched Scriptures, they would
have found this enallage, or change of gender, very frequent, *Rev.*
2. 26, 27. and 19. 15. it is ἔθνη with αὐτὸς, ſee *Acts* 15. 17. and
26. 17. ſee more of the like *Acts* 21. 25. *Epheſ.* 2. 11. and 4. 17.
maſculines joyned with ἔθνη: and I would aske *A. R.* and the reſt,
whether when it's ſaid in the neuter gender, before him ſhall bee
gathered πανλα τα ἔθνη all nations, with the maſculine annexed,
and hee ſhall ſeparate them one from another ἀφορίσει αὐτὸς, hath not
αὐτὸς reference to ἔθνη? if not, then it ſeemes ſome nations ſhall
bee gathered at the laſt day, which ſhall not bee ſeparated one from
the other; if it have reference to it, then αὐτὸς [them] in the ma-
ſculine here in *Matth.* 28. may very well have reference to the na-
tions albeit in the neuter gender.

Sixtly, to that argument raiſed hence from what is added: tea-
ching them, that is, preſently teaching them, &c. & ſo not Infants, it
is not cogent: As much is ſaid in effect of *Abraham* preſently after hee
had circumciſed the males in his houſe, and before *Iſaac* was borne
and circumciſed, that hee would command his children, and his
houſhold after him, and they ſhall keepe the way of the Lord: yet
none will conclude that therefore, no children of his houſhold ſer-
vants were already circumciſed, and that *Iſaac* and others ſhould
not bee circumciſed; in that *Abraham* will take this courſe with
all of his family: Are the baptized Gentiles to bee taught the com-
mands of God, that they may doe them? ſo are the proſelyted per-
ſons circumciſed, and others alſo circumciſed to bee alſo taught.
Yea Infants circumciſed notwithſtanding that part of Gods coun-
ſell, touching ſuch teaching; yea but Infants circumciſed were not
capable of teaching: true, nor are ours which are baptized, yet
both to bee taught, and ſo are, and were, according as capable
thereof; and the Text in *Matth.* 28. 19. evinceth, that it is not a
preſent teaching them that are there mentioned ſimply, but *ſecun-*
dum quid, ſcil. according as the baptized perſons were capable of
being taught, otherwiſe it muſt bee concluded, that they were
preſently to bee all and each of them taught the whole mind of
Chriſt, and then it will follow that that could preſently be done,

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by the dispensers of the word, which is impossible, and likewise that the hearers were presently capable of all points of the doctrine of Christ, which is most unlikely; Christ himselfe did not take such a course with his owne Apostles, nor were they capable of it, *John* 16. 12. Yea by the leave of the objectors; since they were to hold forth by this solemne injunction of Christ, whatsoever Christ had commanded indefinitely which were not meerely personall commands; they must amongst other such commands of his, hold forth the doctrine of his touching the interest of the little ones, of pious minded persons pressing after, and prising of his blessing of their children. The kingdome is of such, not meerely of those very persons, or babes, but of others, of like parents,&c. and his solemne command upon that ground of their interest in Gods kingdome, that his Apostles should not hinder them, but suffer the approach of such unto him in any externall way, whereof they are capable, and for which they are fit, as many of our Divines have pleaded thence, that they are for baptisme.

Seventhly, to that argument from the exposition of baptizing into the name of the Father,&c. *scil.* in invocating his name, as *Paul* was bid to doe, *Act.* 22. to this I say, if *Paul* was bid to doe so, yet doth not that prove that that injunction was ever intended to bee the explication of being baptized into Christs name, that is, being baptized so, as then personally, and actually to call upon his name into which the person was baptized; when *Paul* in 1 *Cor.* 1. 13. saith, were yee baptized into the name of *Paul*, will it thus bee expounded, that is, when you were baptized, did you call upon *Pauls* name? if any doe so, it is new light, as they call it. For I never yet heard of that explication of it, albeit of others; but if that bee the rule that the persons baptized must make their prayers personally and particularly to God, when they are baptized: then did those women of *Samaria*, *Act.* 8. make their personall prayes before the publique assembly, which I suppose none will affirme, and if they will not, then the rule of baptisme was not attended by *Philip*, which were as absurd, or that was no rule mentioned: nor was it possible that those 3000. baptized in one day, should arise each of them, and call upon the name of the Lord as they were baptized. Some would bee longer in prayer, if others would bee short, and who would limit or confine them just to such an expence of time, and no more: and if *Peter* would have parcelled out the time for that end among them, yet he wanted much time, for all and each of them to arise, and call upon Gods name.

SECT.

SECT. III.

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THe coast being thus cleared I may I hope now passe on the more freely from interruption to what I intend concerning *Matth.* 28. And first I say in the generall, the strict of the words had reference to the inchurching of the first Gentiles: and so *Marks* relation which our opposites make parallel herewith evinceth: as *Marke* 16. 17, 18. doth shew, unlesse any will say those signes and miracles endured ever since as of use in particular visible Churches; and so now hold, and will hold to the worlds end. Secondly, I say, this had reference in the generall, to the Jewish nation, that when as they onely were of the visible schoole, and under the doctrine, & discipline of Christ the Prophet of his Church as speaking by his spirit in their Prophets, and Teachers, and as acting in the Church guides and officers by some influence of his authoritie, &c. now not one nation and people, but all nations, the partition wall being broken downe, are to bee called unto the fellowship of the promise or covenant, and the initiatory seale of it, *Acts* 2. 38, 39. not as formerly circumcision, but baptisme, not males onely, but without distinction of sexes, not of such a strict day, and age, as eight dayes old, but indefinitely whether elder or younger, but that our opposites make bold to goe so farre as to say, not now Infants, but onely adult persons, they were best be on better grounds then yet I see lest the rebuke of Christ light on them also, so far forth to hinder the approach of beleevers Infants to him; nor will their rule of beleevers, *Ergo*, onely such, hold; as before we shewed: or that of the affirmative including the negative; no more then the affirmative, Hee that calls on the name of the Lord shall bee saved, or, Hee that labours must not eate, includeth each its negative, that hee which calleth not on Gods name, as no Infant doth, or hee that laboureth not, as no Infant can, shall not bee saved or eate, and so all Infants must perish, and famish. And when I say it hath reference to the Jewish nation, I intend it onely thus far; that looke as none but covenant, and inchurched parents and their children were initiatorily sealed then by circumcision, so no others are now in ordinary Church administration to bee baptized then the inchurched parts in and of the nations. Thirdly, I say, Christ prefacing that ground to this commission, *scil.* his soveraigne power over not his generall kingdome of the world, but over his speciall kingdome of his Church, especially that, which is or shall bee in the whole earth; hee intendeth the execution of this commission

Chap.3. Sect. 2.

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to have reference to all ſuch as may at leaſt externally bee brought under that eſtate and account of members in that his kingdome, according to their ſeverall capacities of either, or both the branches of the particulars in the commiſſion. Fourthly, Diſcipling I take in a Scripture latitude: by nations diſcipled, I underſtand not all the numericall and individuall perſons in every nation where the Goſpel commeth, but the ſpecificall parts of the nations, *ſcil.* all ſorts of perſons in that nation, albeit not all, and every perſon of each ſort.

SECT. IIII.

THeſe things premiſed, whereas Anabaptiſts doe affirme, that no Infants but adult perſons onely are to bee baptized according to any rule of Chriſt; I ſay that that ſort of perſons, *ſcil.* the Infants of inchurched beleevers are to bee baptized, as well as that ſort of perſons, *ſcil.* Adult perſons making perſonall and particular profeſſion and confeſſion of their faith, &c. and that from the force of *Matth.* 28. 19, 20. My reaſons are,

Firſt, Taken from the ſubject to bee diſcipled, and baptized, by commiſſion, *ſcil.* all nations, and therefore at leaſt all the ſpecificall parts of the nations, all ſorts of perſons in the nations, but not all of every ſort. If it bee denied that neither all individuall perſons, nor yet ſo much as all ſorts of perſons, *ſcil.* ſome little ones, and babes male and female, as well as ſome adult perſons of both ſexes: I would know why the collective nations are mentioned under that title of nations rather then under that of growne perſons of the nations: when God, *Gen.* 12. promiſeth that all nations ſhall bee bleſſed in Chriſt, all ſorts of perſons, albeit not all of every kind are included, elſe I cannot ſee how any Infants can bee ſaved, unleſſe either ſome are ſaved which are not bleſſed in Chriſt, or if bleſſed in Chriſt, yet ſuch as God never promiſed ſhould bee bleſſed in Chriſt: and if ſo, they have a mediator of Chriſt to them, but ſuch an one as is not in reſpect to them, a mediator of the new covenant, yea and ſo have Chriſt, a Savour to them, to whom hee is not a covenant, as *Eſay* phraſeth it: Chap. 42. and 49. ſo every man for every ſort of men, *Heb.* 2. 9. and all men, for all ſorts of men, *Rom.* 5. 18. which are not ſimply all but many rather, *verſ.* 16. compared: ſo the world for all ſorts of perſons in it, 1 *John* 2. 2. how uſuall an acceptation, and why ſhould it here in matters of leſſe moment be ſcrupled?

Secondly,

Secondly, taken from the nature of the commiſſion, *ſcil.* a charge of Church diſpenſation of the Goſpel, or diſpenſing of it with Church reference, *Marke* 16. 15. it is Goſpel they are to preach, and this being Goſpel, that children of inchurched covenant parents, were to bee with them alſo taken into the fellowſhip of the covenant, and people of God, externally intereſted in it, as was proved before: and the initiatory ſeale being a branch of the Goſpel, as well as the promiſe, as baptiſme is reckoned, *Luke* 3.34.5,6. compared with *Marke* 1.1,2,3,4. ſuch Infants federall intereſt in the Church, and initiatory Church ſeale muſt needs bee included. Chap. 3. Sect. 3.

Thirdly, from the latitude of the Church reference to which this commiſſion relateth, albeit with ſome different reſpects had to thoſe times and ages following, according as then the Miniſters were extraordinary, and Apoſtolicall, and thoſe ſucceeding were to bee ordinary Paſtours, Teachers: and withall with various reſpects had to the firſt foundation, members ſtrictly conſidered, as ſuch, and others: now that latitude it appeares was ſuch, as tooke in all the viſible Churches throughout the world, unto the worlds end: From which if ſuch Infants bee excluded, an actuall and priviledged intereſt, they are excluded, as was proved in ordinary courſe from ſalvation: there being ordinarily none ſaved, but ſuch as are in the viſible Church, or ſome viſible Churches in the world. And if not excluded an actuall intereſt in ſome viſible Church or other, in the earth; why are they excluded baptiſme which is here given to diſtinguiſh the inchurched parts of the world, from all other, as well as to ratifie and ſeale up the covenant to them; there is no time ſet now to limit them to ſuch a day as of old to the eighth, that that ſhould ſuſpend their *jus ad rem*, which they had as *Abrahams* ſeed, ſo ſoone as borne, from being elicited till the injoyned day.

Fourthly, from that latitude of the nation diſciple which taketh in ſuch Infants as well as others, and conſequently they are reached in the commiſſion of being baptized: For Diſciples are to be baptized, as our oppoſites confeſſe. For proofe of their diſcipleſhip I argue thus. All thoſe to whom the thing ſignified by a diſciple as explained in any place of Scripture, *is* appliable, they are Scripture Diſciples: but the former is true of ſuch Infants, *ergo* the latter. The Major is evident, in that in reaſon ſignificant names cannot bee denied to perſons to whom the thing ſignified is granted.

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ted. And the spirit of wisedome would not in any place expound the name by the thing: if that thing it selfe did not give ground worke, to bee so named. If any reply, that it sufficeth not to have the thing signified by the name in one place, unlesse withall, the party bee qualified with the signified thing in another: as for instance, in many Scriptures it signifieth a beleever, &c. this must bee taken in too: to this I answer.

First, I speake of significations of the name, as explained by the holy Ghost himselfe, and if any will refuse that they presume to teach the holy Ghost to expound his owne words.

Secondly, if wee may not rest in one, or other such a place, but must take in another way, why not another to that, and so another which narroweth yet more the signification then that did: yea why not then take in all such places where in any sense it is mentioned? where shall wee stop? and so that exposition of a disciple, *Luke* 14. 26. must bee taken in as requisite to, according, as *Hen. Den.* urgeth it, and then *Judas* and *Demas*, and divers others, which forsooke Christ, never hating their owne lives for his sake, could not bee his disciples, yet they were so: and so doth the holy Ghost call *Judas*, and many others, *John* 6. yea many that never beleeved in Christ himselfe, but did after a sort approve his doctrine, and followed him, albeit for base ends, &c. yet these were disciples and baptized as such, *John* 4. 12. It's spoken of disciples of Christ in the Pharisees sense, *scil.* persons addicted to his doctrine, &c. as Disciples of *John*, of *Moses*, *&c.* signifie, and not of persons beleeving in him or them, *John* 9. When they asked so oft touching Christ as if they pretended to desire to learne of him, &c. saith the blind man to those Pharisees, Will yee also bee his Disciples or Schollers, &c. *vers.* 27, 28. Bee thou his disciple, say they. &c. not meaning that either should beleeve in him; those many Disciples never beleeved that heavenly doctrine of his, *John* 6. yet called Disciples, *vers.* 66. Yea if the latitude of the signification of a Scripture disciple, must all meet in one, to make a compleat definition: then Disciples must bee Apostles, because some were so called which were such. The names of the 12. Disciples, *Matthew* 10. 1. and the names of the 12. Apostles, *vers.* 2. are one, see more, *Matth.* 28. 16. The eleven Disciples, (*i. e.*) Apostles. It is then enough to attribute that name Disciple to any, to whom the reason and explication of that name, any where in Scripture mentioned, is by the Spirit of God applyed: wee needc not feare to follow

low such a leader, and speake after him, the minor then is to bee proved; that such a signified thing by that name Disciple is appliable to such little ones mentioned. For proofe hereof I must take up that wherein I perceive I am prevented by others; yet shall not desist to speake the same thing in substance with them; one to whom drinke or water is given, in *Matth.* 10. 42. in the name of a Disciple, is expounded by the Spirit, *Matth.* 9. 41. to be one, to whom it is given in the name of one belonging to Christ. Whence I argue. All such as belong to Christ externally, they are externally his Disciples: such Infants mentioned, belong to Christ externally: therefore they are externally Christs Disciples. And the same description of a Disciple which shall bee saved holds thus, such as savingly belong to Christ are Disciples which shall bee saved; but it's not needfull to goe so farre in this case: To the saving interest and efficacy of Baptisme, it is required that one savingly belong to Christ, and bee a Disciple savingly in that sense: but to the externall and Church interest in the use of the seale, it's not of necessitie, for then none ought to bee baptized, but such as are in a saving estate, which to us is a secret, and so no ordinary proceeding in mans Court; yea the very place speakes of the case: as one that giveth drinke to another, because to him and in his judgement, hee is a Disciple; for infallibly hee doth not know him, but taketh him rather to bee such a one; and therefore refresheth him. The major therefore of the Syllogisme is in substance the very Text, the minor is evident, such as externally belong to the Church of which Christ is the the head, they doe externally belong to Christ, &c. hence to bee in his Church by externall profession and to bee in him, are put for one, *John* 15. 2 now that such Infants belong to that Church wee formerly proved, in proving both that they belonged to Christs visible Church and kingdome, and that he was head thereof also. Mr. *B.* frameth two answers to a like objection hence, his first wee have already disproved, *scil.* that Infants also belong to Christ in respect of visible and Church constitution, which hee denyeth. His second is as impertinent, hee saith Christ speakes in *Matthew* and *Marke* of Adult persons: true: I never intended to urge it otherwise; but my argument runs, that the signification and reason of the name of Disciple there given, though to growne persons, yet since what is there in that Scripture applied to such; is also appliable to such Infants also, therefore they are Scripture Disciples. So *Acts* 11. 26. the name Disciples and Christians are

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Chap. 3. Sect. 5. made *Synomyna*, in way of distinction from Pagans not of the Church; alike to what is here intended for distinction sake from the rest of the Pagan world, amongst which since the breaking down of the partition wall, I hope Anabaptists will advise better how they place beleeving Gentiles Babes, unlesse they will leave a piece of the old wall standing. Discipled persons in the Text as in reference to baptizing, implyeth persons externally in the Covenant of grace, unlesse our opposites thinke other then such should bee baptized. Also persons in the visible Church are baptized, unlesse they thinke persons out of any visible Church fellowship may bee in ordinary dispensation baptized: for which extraordinary calls and cases our times meddle not, nor have not, as of old there were some, which yet impeach not our rule of the Church seales given to the Church, for her use and by her preaching Elders to bee dispensed; he then is discipled for Baptisme, which is inchurched, which is in the Schoole of Christ and in peculiar fellowship with the other Schollers there, and in speciall relation to Christ the Teacher of his Church; yea such as to whom in some sense hee preacheth Gospell, as to those Babes in *Luke*; and howsoever hee teacheth the lowest formes, as I may call them, that sort of persons in his Church, that is some such, he so promiseth to teach them inwardly, that hee doth so appeare in saved Church children; yea so hee may teach Indian Papouses now too. I answer, if wee speake of his absolute power, hee can doe more then he ever will, as to make many other worlds, &c. but to speake of his ordinate and regulate power, so hee can doe but what hee willeth to doe, what his secret will is, not for us, *Deut.* 29. but according to his revealed will, wee may say that those children being estranged actually from the Covenant and Church they are actually without God and Christ, and hope, but beleevers Infants externall estate is ecclesiastically of another nature. So much for clearing *Matth.* 28. and confirmation of Paedobaptisme thence.

SECT. V.

A Second Argument is this. All those which are the Church seed of *Abraham* they are to bee baptized. Infants of inchurched beleevers are the Church seed of *Abraham*, *ergo* are to bee baptized. The major is not denied I thinke by our opposites; but if it bee *Gal.* 3. 16, 17. 27, 28, 29. proveth that all such were baptized in Apostolicall Churches, and therefore are to bee in ours. The minor

minor hath beene formerly proved in the concluſions touching ſe- Chap. 3.
derall intereſt, and is evident by the Apoſtles argument: if Chriſts, *Sect.* 6.
then *Abrahams* ſeed. Whence I argue, All ſuch as are Chriſts or belong to Chriſt, they are *Abrahams* ſeed: Such Infants belong to Chriſt, *ergo*, they are *Abrahams* ſeed. The Major is true both waies, ſuch as ſavingly and efficaciouſly belong to Chriſt, they are ſo farre alſo *Abrahams* elect ſeed, ſuch as eccleſiaſtically are Chriſts, in which ſenſe the Apoſtle here ſpeakes of it, as hath been proved, they are ſo farre alſo *Abrahams* Church ſeed. The Minor is true of the ſpecies of ſuch Infants, if taken in an efficacious way of ſaving intereſt: that ſort of perſons as well as the other of adult perſons are ſuch; elſe none of them could ever bee ſaved: unleſſe ſome are ſaved which neither belong to Chriſt nor are elect; either of which would bee abſurd to affirme, but that is a ſecret, wee are to looke to viſibilitie thereof as the rule of diſpenſation of Church ordinances. If therefore taken in an eccleſiaſticall ſenſe as here it is, as was proved, ſo all ſuch Infants doe belong to Chriſt as hath beene proved, and conſequently are eccleſiaſtically *Abrahams* Church ſeed.

SECT. VI.

A Third argument is taken from *Acts* 2, 38, 39. thus. Thoſe to whom appertaineth any principall ground upon which any of the Apoſtles have moved and encouraged growne ones to bee baptized, they are according to Apoſtolicall encouragement virtually given to bee baptized. But to the Infants mentioned doth appertaine the forenamed ground, therefore there is virtually an Apoſtolicall encouragement for them alſo to bee baptized. The Major is undeniable, unleſſe any ſuppoſe that any of the Apoſtles as Apoſtles, as here *Peter* is conſidered, ſhould give an inſufficient ground to any thing unto which they encouraged others. For to give a chiefe ground of encouraging and putting any upon this or that which will not univerſally hold where the ſame ground was to bee found, it is to give an inſufficient ground. If a Paſtor miniſterially urge a member thus, Brother looke you, watch over your brethren, &c. for you are a brother, if this bee not cogent with any other brother as a brother unto the like watch, it is an inſufficient principle and groundworke, ſo here in the caſe mentioned, none will doubt but it was a ſufficient groundworke to enforce the former as a dutie *ſcil.* their repentance to whom hee ſpake; and why not of the like force in the other? yea and ſo you will

Chap.3. Sect. 6. say it is where both are joyned. Nay verily it must bee of force, if sufficient, to enforce either apart: if both bee distinct duties as reason will evince, and this be the common enforcing reason to both, it must hold as well in either of them considered apart, as in both of them joyntly taken. And I would know if the Apostle had from such a ground of the promise urged one already baptized to repent onely, had it not beene sufficient? or suppose hee had to deale with one that in his judgement had repented already: urging him onely to bee baptized, because the promise belonged to him, had not this been of sufficient force thereunto? no rationall person I thinke will deny it. The minor will appeare by declaring the groundwork upon which the Apostle urged them to bee baptized. Now this was the onely ground upon which *Peter* urged them as to the former dutie of repenting, so to the later of being baptized: For the promise is, or belongs to you, *scil.* the promise of grace, of remission of sinnes, &c. as before was cleared. Yea but repentance is called so too from them on this ground, and that Infants are not capable of; To this wee have formerly answered, why it was meete to require as we doe, some testimony of repentance in offensive members of a corrupt Church, albeit a true visible Church as was that of the Jewes, if they will bee fixed members of purer Churches, as was that Church of Christians, *vers* 41. and as members thereof partake of the seales; yet wee doe not expect the same of their children too, under no such actuall scandall, but baptize them in their confessing parents right also. Besides it appeareth before that it was a sufficient ground on which to urge the baptisme of such or such a person as considered in it selfe apart.

Now that the groundworke, *scil.* interest externall at least, was that interest of those persons not yet savingly wrought upon in the promise of grace that appertaineth to such Infants of inchurched and externally covenant parents, it appeareth in this very Scripture, the persons spoken to were members of that true visible Church of the Jewes visibly in the covenant as wee proved; the persons spoken of also were their owne naturall children, as was likewise proved, and of them also *Peter* avoweth even after Christs ascension, and in reference to participation in the seale of baptisme in a Church of Christians: That the promise [is to your children] so that the conclusion followeth that the baptisme of such children is virtually called upon as well as of adult persons.

SECT.

SECT. VII.

Object. YEa but the Jewes children were not then baptized, *Acts* 2.

Answ. It's more then such as so speake can prove from the Text. No, will some say, but it is not. For they that gladly received the word, saith the Text, were baptized, *vers.* 41. And they continued in the Apostles Doctrine, and fellowship, and breaking of bread and prayers, *vers.* 42 and 44. All that beleeved had all things common, 44. and sold their possessions, &c. *vers.* 45. and continued daily in the Temple, &c. *vers.* 46. which are not appliable to Infants. And what then? therefore other things there mentioned were not so too? *non sequitur*; what more usuall in Scripture then to speake of things in a collective way of persons which are not all and each of them appliable to all and each particular person of that company, but by a Synecdoche some things are spoken of the whole wholly, but others are onely appliable to some parts of that whole. It's said in this place all that beleeved were together, and had all thing common, and sold their possessions, *vers.* 44, 45. will any take this of the whole company in all the parts of it? all were not capable of such an act applied to all, as not all having possessions to sell, for some were in need rather of supply from others, *vers.* 45. It is therefore a Synecdoche so in the other, so all are said to continue in the Apostles doctrine and prayers, &c. as before this Infants were not capable of, and therein it is as in the other Synecdochicall, for of other things mentioned they were capable, and they were appliable to them, they had things in common too, and had supplies of clothing or food, &c. according to their need; unlesse any will say, that these persons spoken of had no children needing such supplies as well as themselves, or else if they had, yet their needs were not supplied, so when they all eate their meate in severall houses, &c. what were the children shut out of doores if they had any, or had none of those families any children in them? Suppose they could not eate meate with such singlenesse of heart, yet were they not of them that did eate their meate and were refreshed with them: there were doubtlesse some hypocrites in heart amongst them, and they could not eate with them with a single heart, but were rather spots in their feasts of charitie, as *Judes* phrase is, *Jude* 12. yet by a Synecdoche, all did eate with heart singlenesse, in that some which were capable of the

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act doing, did so among them, all added were such as should bee saved too by a Synecdoche, and in a Church sense; yea their Infants some of them were such really, and all of them in an externall and ecclesiasticall respect of covenant and Church interest: they were capable of that adjunct, albeit not of some others, so were they capable of being added to the visible Church of Christians, as they were of that true visible Church of the Jewes before. And as all the Infants of covenant and inchurched Parents which stand right in the Church, are also in that right inchoatively members of that Church, albeit not perfectly. And inchoative actuall membership of a true visible Church, doth externally inright to the initiatory Church and Covenant seale of baptisme; of which two these members children were enrighted, as well as others then present. And for further clearing of this way of application of some common acts to an assembly where are children, which are not appliable to the whole company, wholly, see *Acts* 21.5. bringing on the Apostle and his company is appliable to all those of *Ephesus*, men, women and children, but that act of praying not so properly appliable to the little ones, but rather to the growne persons present. Weeping and swearing is applyed to the whole company assembled, whereof many were children, *Ezra* 10. 1.5. compared, yet proper to the growne part; albeit the other of being assembled before the house of God, &c. were common, as that sinne confessed on the behalfe of the whole assembly, *vers.* 2. was understood of the whole figuratively. In respect of that part of the assembly which had so sinned, which were not the children as is evident; no nor all the growne ones, but some onely amongst them, as *vers.* 18.23, 24, 25. declare, so *Deut.* 31.11, 12. men women, and children must bee all gathered to have the Law read in their hearing, that they may heare and learne, and feare the Lord, and observe all the words of his Law: it is all applyed to all indefinitely, yet sense and reason tells us, that sundry of the children were neither capable then of such observing of all Gods words, no nor so much as hearing the words read at that time in such sort, as thereby at present to bee stirred up to feare or obey the Lord, but some things onely are appliable to the whole assembly wholly, other things now mentioned to the whole at present onely, in respect of the growne part, and to the others no other then as involved in any such acts of their parents at most, so *Joel* 1.14. a solemne assembly of all the inhabitants of the land, is to bee convented for fasting,

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so chap. 2. 1. againe repeated, and *ver.* 15, 16, 17. instance is given in the sucklings, as to bee a part of that assembly for that end, and the maine dutie *vers.* 13, 14 is laid forth as required of them all, which are called to this solemne fast, *scil.* not meerely to abstaine from food, or to expresse sorrow by rending their garments, but to rend their hearts by godly compunction and sorrow, &c. all will yeeld that such things are not properly applyable to sucklings, but to some of the assembly: nor yet will any in reason exclude Infants from being of that Church assembly, for such Church use according as they were capable of any thing mentioned, albeit not capable of all mentioned, *Jer.* 43. 4. 6, 7, disobedience to Gods voyce is applied to all the people, yet not properly verified in all the children which were of that people and company, *Deut.* 29. 1. All *Israel* is said to have seene those wonders in *Egypt*, and yet many of them that were then growne, it being 40. yeares after their comming out thence, *vers.* 5. never saw the same, much lesse did the little ones, which were a part of that assembly, *vers.* 14. yet who will conclude, because little ones were not *Israel* seeing these wonders, that therefore they were not *Israel* entring into Covenant, *vers.* 11, 12. and marke the phrase applied to the little ones, that they also entred into covenant with God, *ibid.* as well as God is said to make his covenant with them, *vers.* 14, 15. this was a covenant of grace, as hath been proved, so that *Hen. Dens* notion holds not concerning God being in a sense in covenant with Infants, but they may not bee said to enter into covenant with him, that by the way. To returne to that in hand; nations baptized, *Matth.* 28. are to bee taught to observe Christs commandements, but *non sequitur* that Infants are no part of the Churches in the nation to bee baptized; so here, Infants beleeve not actually, &c. *non sequitur, ergo*, not to bee added to the Church in a solemne way of initiation to Church estate inchoatively by externall baptisme. Both may stand together and have their truth of the whole in some things wholly, wherein they are capable as of Church estate and baptisme, in others true of the whole in respect of some part thereof as actuall beleeving. To like purpose *C. B.* argueth weakely in his sixth argument, that the whole citie was baptized men and women mentioned, not their children too, as if therefore excluded; I may as well argue from *Gen.* 14. 11, 12. That those Kings tooke all the goods of *Sodome* and *Lot, ergo*, they tooke no people besides contrary to *vers.* 16. or if they did take people and women

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women, yet not children too. And if *Lot* were first taken and then redeemed by *Abraham* with others, yet not *ergo* his children or daughters, or if then under the notion of women, yet not a word of children, wherefore either they were left behind in the Citie without their Parents when they were taken, or if taken with the Cities and persons, yet not brought backe againe, which would bee absurd to affirme.

Secondly, suppose the beleeving Jewes children were not just at that time baptized, when their Parents were thus solemnly admitted to that Church of Christians, yet *non sequitur* that they were not baptized afterwards. When members are solemnly admitted to compleat and fixed membership in our Churches, wee baptize not oft times their little ones the first day of that their admittance, yet doe it afterwards as occasion is offered, and their desire thereof signified.

SECT. VIII.

YEa but neither then nor in any other Text in the *Acts* is it ever mentioned, that any children of any beleeving Jewes were baptized. A. *Non sequitur* that therefore they were never baptized. Many things of great weight were done by Christ, and so by his Apostles which were not recorded: yet not therefore never acted by them, *John* 20.30,31. of which see more before touching consequences of Scripture. But doe our opposites indeed conclude, that none of the beleeving Jewes children were ever baptized by Apostolicall approbation? Is it imaginable that among so many thousand beleeving Jewes, at least ecclesiastically, such which are so moved and touched in the case of their childrens being not circumcised and sealed that way to the covenant, that it would not much more startle them to suppose such a tenet or practise as to deny them to bee sealed any way by initiatory sealing at all, as neither by circumcision, so not by baptisme. Are they so ready to move contentions in that point, *Acts* 22.21. and upon but a supposed deniall of it, and are they no way moved so much as to put the case, & state the question to be satisfied from the old Testament, for no other Scripture was then extant, why their Infants wch were ever used to bee reckoned in *Abrahams* covenants, & so sealed thereto by the seale then only in use, but now they are either wholly excluded any Church interest and any covenant interest actually; or if owned yet as such, yet why denied of that wch is now the initiatory seale

ſeale of ſuch intereſt in the covenant. Yea doth *Peter* expreſly mind them of the intereſt of their children as well as themſelves in the promiſe, wiſhing them therefore to be baptized; and this occaſioned no ſtirring of queſtions and caſes why on the ſame ground their children muſt not be alſo baptized? other contentions about other things are mentioned, and other differences in points controvertible in thoſe times, as *Acts* 11. 2, 3. and 15. 1. 2. &c. and 21. 11. and 6. 1, 2. and 15. 38, 39. and *Gal.* 2. 11. Surely then either the beleeving Jewes which when worſe men had that priviledge of their childrens covenant and Church eſtate and right to the initiatory ſeale: the caſe is ſo ſoone altered with them, that they thinke it no matter of ſcruple to call the deniall and omiſſion of it into queſtion, or to aſſay to deſire ſatisfaction in it for matter of judgement and practiſe in the caſe, or if ſtarting it, why is not ſo great a controverſie mentioned as ſtarted by ſome at leaſt, that could not ſo wholly forget their childrens good when ſolicitous about their owne, and when ſo gladly accepting *Peters* word, eſpecially the gladding word of promiſe, which was the joyfulleſt word hee ſpake as belonging to them, and to their children: yea when accepting ſo gladly that injoyned dutie upon the ground of baptiſme? ſurely controverſies of farre leſſe weight are not paſſed over in ſilence, witneſſe that *Acts* 6. 1. and 15. 38, 39. and *Gal.* 2. 11. and 21, 22, &c. mee thinkes to common reaſon and rationall heads and hearts as well as gracious. It ſhould bee rather concluded as a matter out of queſtion, and that no ſuch new diſtance and difference was put of parents in covenant and Church eſtate, but not now the children as formerly; of parents to bee ſealed by the initiatory Church and covenant ſeale unto Church and covenant fellowſhip, but not now their children as formerly. Chap. 3. *Sect.* 9.

SECT. IX.

A Fourth argument followeth, *ſcil.* In that the Infants of covenant inchurched parents which were externally intereſted in the covenant of grace, as inveſted with the covenant of a politicall viſible Church, to whom the Seales were appointed, they were ſealed as they were in bodily reſpect capable to bee ſealed in that initiatory way of circumciſing, therefore Infants now according to their capacitie in bodily reſpects of the like initiatory appointed ſeale, are to bee ſealed in the initiatory way of baptizing. For clearer proceeding in the argument, I ſhall lay downe a few propoſiti-

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ons. First, that the old testament is avowed by the holy Ghost in the new, to containe all things necessary for faith and practise for substance; and that so fully, that a minister of the Gospell, ordinary or extraordinary, might bee furnished thence with groundworke and generall rules, upon and according to which to proceed, in holding forth any thing necessary to bee beleeved, or practised. Of the Scriptures of the old Testament is that full testimony, 2 *Tim.* 3. 14,15. See *Cartwright in locum*, see *Luke* 16.29.31. Secondly, that the Apostles in all other things used to hold forth Gospel services with analogy to legall Types, Rites, and Sacrifices, &c. testimonies are plentifull for it. Thirdly, that it was the Apostles use to hold forth and confirme things of most weight from the old Testament, *Act.* 2. from the 14. to 41. and 3. 22. to the end, and 4. 10,11. 24. to 29. and 8. 12. 25. 35,36. compared with *Esay* 52. 15. and 53. 1,&c. So *Acts* 21. 38,39. old Testament grounds, yea from the promise are given them for baptisme it self in the new; yea for the dispensation of all the Gospel ordinances unto the Gentiles, as thereof capable, *Acts* 13.46,47,48,&c. Either then they had no ground, or if any, they urged them not, which is contrary to those places, or if any, they urged them from the old Testament then onely extant, to establish their practises. Fourthly, that Christ himselfe gave them patterne in this way of proofe. Fiftly, that the people with whom they had firstly to doe, were beleeving Jewes in that way, and they were zealous for the old Testament in the generall. Sixtly, that the ancients of the primitive Churches have rarely, if at all denyed the comming of baptisme in circumcisions stead. Seventhly, that where a commandement of God doth injoyne any one thing upon such a ground, there the command doth require all things wch are of the same nature, as helpefull to the same thing; as the Commandement, Thou shalt not kill, forbids anger also as tending to the same end, *viz.* to murder, and as well forbidding striking, rash speaking, &c. on the same ground, as tending to murder: yea but Christ expresly forbids it. Answer, Christ doth not put any thing thus upon the commandement which was not virtually in it before; hee urged it, but not legislatively, as then making a law in such particulars; but, declaratively, as expounding that law and reducing particulars to their generall heads of commandment. Yea but there was his sanction thereof in that reducing: True, but when explained, yet so as things in the commands before, onely then clearely understood to

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be ſo; ſo here, looke as God commanding *Abraham* circumciſion in the fleſh for that end and on that ground, that it might be an initiatory ſeale or Sacramentall ſigne of the covenant, ſo alſo in the ſame doth hee virtually command baptiſme with water, as being of the ſame nature, *ſcil.* ſuch as fulfilleth that end, *ſcil.* initiatorily to ſeale the covenant, therefore albeit circumciſion ceaſe, yet the commandement thereof reacheth and partly authoriſeth that baptiſme in the application of it to Infants for that end, as of old to thoſe Infants for that end. Baptiſme is a ſigne I ſay of the covenant, and therefore either naturall, and then any waſhing uninſtituted had ſufficed this way, but that ſuch waſhing of water ſhould bee that ſigne needed an inſtitution, and being inſtituted, it is now of the old uſe to ſeale initiatorily the covenant to adult or Infant externally initiated in it. Yea but Chriſts inſtitution gave a riſe both to the ſigne that baptiſme ſhould bee that, and that ſuch and ſuch perſons ſhould be ſigned with it, therefore not the command of circumciſion gave riſe ſo much as to the application of that ſigne, to ſuch or ſuch perſons. Anſwer: it followeth not, that Chriſts inſtitution gave warrant therein, therefore not the commandment of circumciſion, ſince both conſent in the maine ground of both, *ſcil.* that wee ſhall apply our ſelves to the uſe of ſuch ſignes as hee ſhall appoint, and that in both ſhould bee the ſame morall & ſpirituall ſignified, the Lord knowing that wee needed ſome ſolemne externall way of ſignification of his mind of grace, by ſome ſigne, as well as they did. Eighthly, as none may adde to, ſo neither may any detract from any words of Gods grace, wherein hee hath expreſſed himſelfe, unleſſe hee himſelfe repeale the ſame: hee once would have his covenant of grace to bee to the whole Church and Church ſeed, and once would have it initiatorily ſealed on them; hee hath repealed the way of ſealing, but the covenant hee hath not, the extent of it to parent and child hee hath not, the ordinary diſpenſation of it in, and from, and by the viſible Church hee hath not: the ſealing uſe of an initiatory covenant and Church ſeale hee hath not: the things mainely to bee ſealed even covenant and Church right, at leaſt externall and the like, both of inchurched covenant parents and children, hee hath not, as in former concluſions hath been ſhewed.

Chap. 3. *Sect.* 10.

SECT. X.

HItherto that knowne and much controverted place, *Col.* 2. hath reference; the *Coloſſian* Church and members of it, as the

Chap.3. Sect. 10. Apostle urgeth against the circumcision teachers, are as compleat in Christ without circumcision, as ever any other Church or the members of it, yea as even the best of them were with circumcision; that is the proposition hee layeth downe, *Col.2.vers.* 10. if they had objected *Abrahams*, and *Isaacs*, and *Jacobs*, and *Davids* compleatnesse in covenant respects and Church respects: Gentile Churches and members are as compleat in the substantiall, and most materiall parts or branches of it, had the one a covenant and Church blessing and heritage as to them, so to their children; so are these compleat that way too; if the ratification thereof by a solemne covenant and Church initiatory seale bee the great thing they have to boast of; these are compleat in Christ in that respect too: Christ hath not left his Churches and the members of them without such covenant privileedges, nor without a solemne way of initiatory sealing thereto and ratifying thereof: whether as Churches or as members of it in particular, or as such members who have children to partake thereof with them; doe the false Apostles then urge against them their incompleatnesse without circumcision? It's answered in the generall, *v.* 10. they are compleat in Christ; how? as fulfilling the types which were in any Jewish ceremonies onely? no verily, not onely so; albeit firstly and principally so; for Christ nailed them on his crosse, and tooke them away, as such, by his death. And what need then any Church ordinances at all? wee have all in Christ might some say, as *1 Cor.1.* I am for Christ, I care not for *Paul* nor *Apollos*, nor *Cephas*, nor for their dispensation of the word or seale of the covenant, I have enough in Christ; such a spawne of our seekers there was in those times, *v.* 12. Yea but the Lord Jesus in wisedome and faithfulnesse will have his Church and people to bee graced and perfect as of old they were in substantialls of the same Church ordinances and the like. The beautie of the Church was perfect through that Church comelinesse, which God did in this respect put upon them, *Ezek.* 16. 14. not a comelinesse of outward possessions, in a temporall land, in temporall jurisdictions, kingdomes, cities: what had the Church, *qua* Church, and as in covenant with God, as his covenant Spouse, to doe with them? nay the heathen might vye with them, for as good land, as large possessions, territories, riches, honours, dominions, &c. yea but not for Church ordinances; hee dealt not so with any nation besides, *Psal.* 147. 19, 20. Christ had as mediator and as a Priest compleated all ceremoni-

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ous types: yea, but as Prophet hee will have it held forth and cleared by that dispensation of the Gospel, and as King of the Church hee will have all also exhibited in such a way, and by such evangelicall meanes, 2 *Tim.* 1.10. the Word and the Seales, they are parts of the Gospel in the dispensation of them and by them all is brought to light: yea by them as by pipes is Christs fulnesse conveyed as head of his visible body the Church outwardly, as it is by his spirit to his elect inwardly, *Zach.* 4. 11,12,13,14. *Col.* 2.19. hence the Church hath such officers given it, whose proper work it is to exhibit and communicate such things as tend to make them every way compleat, *Ephe.*4. 11,12,13. wee are compleat in Christ, as the *signatum*, but yet in baptisme too as the signe. Yea but regeneration and sanctification, both in respect of mortifying and quickning grace, &c. signified by circumcision, is conferred on us by Christ. And so it was of old in him, in whom, *Ezek.*36. 25,26,27. and *Deut.* 30. 6. was yea, and amen, 2 *Cor.* 1.20. and by his Spirit as hee held all forth then in the ministry of the Prophets of old, 1 *Pet.*3. 18,19,20. so hee exhibited the same to his elect among them; yet then hee had covenant and Church Symbols to confirme the same and instrumentally to convey the same, and so now, *Ephes.*5. 25,26. As by the word of covenant, as the principall instrument, and the Spirit maketh baptisme it selfe to become efficacious: so by washing too hee sanctifyeth his Church both as that whereby hee ratifyeth it so to their faith that they have the more strength of hold and influence for that end; and as that which he blesseth as one ordinary meane also, in respect of the word of promise, to which baptismall washing is annexed as the Seale. Sanctifying and purging is the *signatum* and end: washing with water through the word, is the ordinary Seale, and meane; whence here, in *Col.* 2.10. when hee had laid downe that *thesis*, he declareth it by two instances: partly in that wee are circumcised by the circumcision of Christ, which is the fulfilling of the type, *v.* 11. partly by applying the benefits of the circumcision of Christ, to them and theirs, by the like, or an equall ordinance to that of circumcision which the Jewes injoyed, to wit, of baptisme; else were not the Church and Saints now as compleat as those of old; which as they had virtually all fulfilled in Christ to their faith, *Act.* 15. 11. and 26.6,7. *Heb.* 13. 8. *Revel.* 13. 8. *Heb.* 12.1,2,3. So had they withall sealing ordinances, applying the spirituall circumcision of Christ to them and theirs. And so *Arctius*, which

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maketh Christ the perfect organon of our salvation, without any other equall externall cause joyned with him, in that respect it was by him alone, that all was fulfilled, *Col.* 1.19,20. and by himselfe he did that worke, *Heb.* 1.3. yet in point of externall application, hee denieth not any thing wee say; for in the same place in his notes upon *Colos.* 2. within foure or five lines, hee addeth it as an observeable thing from the place, that baptisme comes in the stead of circumcision, as is evident in that the Apostle calleth it the circumcision of Christ; *scil.* in a Sacramentall way: under the name of the signe in whose stead baptisme is set, comprehending the spirituall thing signified by a metonymy, as the covenant, *scil.* the Sacramentall signe of it, *Gen.* 17.11. 13. *Act.* 7. 8. the testament, *scil.* the visible seale of it, 1 *Cor.* 11.25. So his body and blood, *ibid.* the Sacramentall communion of it, 1 *Cor.* 10. 16,17. or communion of it in a Sacramentall sense. So that the Apostles answer is full to prove the uselesnesse of circumcision, which the false Apostles would have intruded upon them as necessary to the Gentile Churches, *Gal.* 1.6,7,8,9. and 4,21. and 5.11. *Acts* 15.24. & 24.25. It was a generall false doctrine troubling all the Gentile Churches, *ibid.* but it's now useless in respect of the maine thing signified, Christ to come, who hath fulfilled it as ceremonious and in respect of the externall signe, and meane of application of Christ, *scil.* circumcision supplied by baptisme: whence Gentile *Philippians* as well as *Paul* a Jew are of the circumcision, *Phil.* 3. 3. *Abraham, Isaac* and *Jacob* were inwardly circumcised, so are they at least ecclesiastically judged to bee, they were externally circumcised: so are they in their baptisme, *ergo*, now circumcision is wholly useless. Yea but what is this to Infants? the Apostle directs his speech to growne ones: Suppose he did, yet this speech is of, and reacheth to their children as well. Else therein had they not beene so compleat, as those formerly which had a covenant made with, and externally sealed both to them and theirs: yea the sealing of the covenant, as wee have shewed, by baptizing of such as have children, is not so compleat in ordinary dispensations, unlesse as occasion is offered the same bee sealed initiatorily on their children, according to their outward capacitie of the externall signe. The whole covenant is as well sealed on *Abrahams* seed, as on himselfe, and not wholly sealed on either, without other, as not wholly made with the parent, but with respect to the other. It were else to cut off a great part of *Abrahams* Church seed, & so make Church

parents

parents more imperfect, but especially unto the false teachers argument, the answer was not else so full. Be it that Christ is the Antitype of circumcision now: So hee was to the faith of them of old. Bee it that Gentiles are inwardly circumcised, so were they of old: yea bee it that inchurched parents are externally circumcised in their externall baptisme actually, and so circumcision is so far useless to that sort of growne persons: yet what is this to the other sort of persons, which used, yea they mostly, to bee circumcised; and it was their parents dutie to indeavour their circumcision as well as their owne. If now there bee no such persons to bee externally circumcised also in baptisme, and that their parents are under no tie in that respect, then at least circumcision in respect of them may bee usefull and necessary, there being no initiatory signe appointed for them. To say they have the internall circumcision, our opposites will deny, and if they have had sundry elect Infants of *Abrahams* seed of old. To say they are antitypically circumcised in Christ, our opposites will not affirme of all the Churches childches children, and if onely of some, as much was virtually in Christ to come for the elect Jewish babes, yea for those parents and children belonging to grace before ever circumcision was of use; to say they are externally circumcised in their parents baptisme, as much might have been said that way if rightly said of the Jewish children in their parents circumcision: yet they were actually circumsed also. The Apostle argueth of a compleatnesse in Christ with reference to baptisme, which is therefore here named, as an outward meane whereby inchurched Gentiles, especially, come ordinarily to have communion with Christ, and to bee compleat in him, yea and as an outward way of holding forth manifesting, and proving the uselesnesse of circumcision to them, for it is an answer to circumcision teachers as Mr. *Blackwood* rightly hath it, unlesse therefore our opposites will exclude them all Church interest contrary to what wee have proved: or that they would have beleevers children denied of one initiatory outward meane of communion with Christ, whence that of baptizing into his name; (or covenant followship) unlesse also they would have us want one Apostolicall way of arguing to prove the uselesnesse of circumcision to all sorts of persons, which used personally to bee circumcised of old, or unlesse they will deny that baptisme is of the same spirituall use, as circumcision was, *scil.* to bee a Sacramentall signe, or seale of the covenant, and the visible interest of persons in it; Chap. 3. Sect. 10.

which

Chap. 3. Sect. 11.

which *Hen. Den* denyeth, but others doe not, and if they doe wee have formerly proved the contrary, I see not how the force of *Col.* 2.10,11,12. will bee avoided in this point of Pædobaptisme.

SECT. XI.

WHereas therefore divers things are brought to invalidate any binding reference to circumcision, if it bee intended of any tye to the substantialls of it, and in it, or any forcible analogy in divers materiall things deduced thence, wee deny the cogency of such arguments, as when Mr. *B.* tells us of a many differences betweene baptisme and circumcision, and so *I. S.* the like, and *Hen. Den* the like, it will not thence follow, *ergo*, in nothing alike still, that one as the other is a seale of the covenant, that one as the other distinguisheth the visible members of the Church from Pagans: and this followeth not, and wee assay not to make the proportion runne of foure feet, as the proverbe is, nor to prove proportion in sundry circumstantialls, peculiar to that ordinance. It sufficeth us that they agree in their common author, Sacramentall nature and end. They are both institutions of God, Sacramentall initiatory signes in their natures, to bee applied to persons of all sorts, as they are outwardly capable thereof, which are visibly interested in covenant, &c. albeit in their particular manner of administration, and the circumstances of time, place, sex, nation, member of the body, &c. they differ; successors are not successors if every way the same if no way different; yet I would not create differences as some do, which never were. As first, that the circumcised Babes did eate the Passeover: when yet the Law to all that came thither, strangers or *Israelites* was one, *scil.* to keepe it to the Lord, with spirituall respects to Gods ends and rules, as *Exod.* 12. 48,49. to bee in heart prepared as well as to bee ceremonially cleane, 2 *Chron.* 30. 18, 19, 20. the children in that family celebration of it, asked not what meane [wee] by this service, as if they actually partooke thereof, but what meane [yee] by it, *Exod.* 12. 26. or if such children capable of instruction, were admitted as some authors have thought, yet not Babes which could not goeup to the Temple, *Deut.* 6. 16, 17. Nor doth the mention of the house, or congregation, which some who will not allow us that latitude of like plea urge, as keeping it, evince it; but is an usuall Synecdoche: such rost, parched meate and soure hearbes, &c. *Exod.* 12. were too hard to goe downe with such Babes, *Numb.*

9.3.

9.3. they in the Wilderneſſe kept the paſſeover according to all the rites of it, yet none will ſay the uncircumciſed males therein; for circumciſion was not uſed in the Wilderneſſe, *Joſh.* 5. did eate contrary to expreſſe rule, no uncircumciſed perſon ſhall eate. Secondly, that circumciſion ſealed *Canaan*, as if that were all Gods covenant mentioned, *Gen.* 17.7,8. 11.13. but of this formerly. Or thirdly, that reprobates as well as elect were then ſealed, as if none but elect are now ſealed: as for *Eſau* and *Iſhmael*, in what ſenſe they by extraordinary revelation to this or that perſon being diſcovered and yet after ſealed, how it might bee and was, as was that of *Judas* to Chriſt adminiſtring the Supper and ſop, a knowne devill, yet admitted, &c. and no croſſing of ordinary rule; we formerly ſpake to it. Fourthly, circumciſion bound, ſay ſome, to the law; What, not I hope in the rigour of it, and as the ſubſtance of the covenant of workes made with *Adam*? was *Abraham* and *Iſaac*, &c. bound thus thereby, and not rather to it as to an holy rule of life? and ſo are wee, yea by our baptiſme, *Rom.* 2.25. if any will Idolize circumciſion or baptiſme to make it *ex opere operato* availeable to ſalvation, they then legalize it, and if that way they looke for life, they muſt keepe the whole Law, or elſe they periſh. For in this legall ſenſe they urged circumciſion, *Gal.* 5.3. as that by which to bee juſtified, *verſ.* 4. As for the eſſentiall difference ſuppoſed by Mr. *B.* in the covenant, *Gen.* 17.7. wee have formerly diſproved that: that alſo is an imaginary difference of Mr. *B.* that circumciſion gave right to the Church, and that of *I.S.* It brought them into covenant; when it confirmed rather a precedaneous right in both, and ſeales of God uſe not to bee appointed to bee put to blankes but to the covenant, and that was with Church reference as before. Whence that *Gen.* 17.7.8.11. nor was this any meere outward covenant ſealed, but the very covenant of ſaving grace (as ſome expreſſe it) even that, I will bee a God to them, or as *I.S.* hath it, fulfill my promiſe to them, naming *Luke* 1.73,74, 75. and of the nature it was on both the ſeedes, if I may uſe his phraſes, even elect or reprobate: nor was there no faith required *in adultis* as *Abraham* and proſelytes. Yea all ſorts were thereby bound to, and called upon to indeavour after faith in Chriſt, a new heart, power of godlineſſe, &c. hence *Deut.* 10.16. and *Jer.* 4.4. and *Rom.* 2.25. 29. and 3.30. Nor doth circumciſion as it was given to *Abraham* belong to another covenant, but as it was given by *Moſes*, *Levit.* 12.3. betweene which Chriſt diſtinguiſheth, *John* 7.22. Chap. 3. Sect. 11.

Chap. 3. Sect. 11. Nor doth the father of the families hand in circumcision, when as now it is the minister of the Gospell which baptizeth, argue that baptisme belongs to another Priesthood: as long as both of them belonged; that to the ordinary appointed Minister for this time, and this to the ordinary and appointed Minister now. Nor will it follow, that the forementioned obliging reference had to circumcision will bring on us a yoak insufferable, *Acts* 15.10. unlesse wee urged circumcision it selfe, in the very symbole and manner of administring of it, in such sort, as urged by those legalists, as necessary to salvation, and as a worke by which persons are to expect to bee justified, *Gal.* 5. 3. 4. which none will challenge us for: nay even circumcision it selfe was not that yoake, as Gods instituted seale of his covenant; even dissenting brethren some of them (for such I should call some of them) acknowledge as much in effect, but to urge it on the Gentiles or on their children, as simply necessary to salvation, *Acts* 15. 1. and adding therewith a necessitie to keepe the whole law, *vers.* 5. 24. this was that yoake *vers.* 10. without which both the choyce Jews of old, & those at that time, and consequently others of the Gentiles might bee saved, as *Peter* acknowledgeth, *vers.* 11. As much may bee said to the objections made against this way of arguing from circumcision, as if there may as well follow other analogies of Priests and their garments, &c. It followeth not unlesse wee make analogy every way parallel, which we decry. So when it is urged that circumcision don away in Christ is an handwriting, is enmity against us, is an unprofitable rudiment, is a partition wall, proper to the Jewes, overthroweth Christian libertie, is that without which wee are in Christ compleat, &c. and therefore not binding; it is true of circumcision as urged in a legall way, hence *Gal.* 5, 1, 2, 3, 4, 5, &c. and in respect of it ceremoniously considered in the proper way of administring it, but if considered in the generall nature of it as an initiatory seale of the covenant of grace, so it was not against them, nor unprofitable, &c. and wee Gentiles that are compleat without circumcision in the symboll and circumstantials, yet are not so without the substantials of it in baptisme, which is of like nature and use so farre forth as before was proved. As for the grand objection against this and against the whole doctrine of Pædobaptisme, *viz.* That we have no command for baptizing Infants as they had for circumcising of them, nor have wee any example of it: wee have in the former conclusions given answer thereunto, and even in

In injoyning that initiatory ſeale of the covenant as made with ſuch perſons, God did virtually injoyne the application of ſuch an initiatory ſeale as hee ſhould appoint to ſeale his covenant to perſons externally in it, which ſhould bee declared to be of like nature and of like uſe in the maine, as was ſhewed. Chap. 3. Sect. 12.

SECT. XII.

And beſides former Scriptures opened, as *Matth.* 28. *Acts* 2. *Gal.* 3. *Act.* 16. 14, 15, &c. wherein this objection is taken off, wee may adde other virtuall commands and examples thereunto. When God in *Acts* 10. preſents the preſent outlawry eſtate of the Gentiles, from Covenant and Church, according to *Eph.* 2. 11, 12. but now to be eaten; or ſuch as were to bee taken into fellowſhip, not barely civill, but ſacred: as the iſſue of baptizing ſome of them ſhewed in the end of the chapter in reference to this Goſpel and Covenant or cleanſed eſtate; what God hath cleanſed, (ſpeaking of it as already in actuall exiſtence, becauſe as ſure as if already, God calling things which are not, as if they were) I ſay in reference to this eſtate of Gods externall owning of them at leaſt, *Peter* is commanded not to count them uncleane. *Acts* 10. 15. Now to count them uncleane, or prophane, is to count them ſtrangers from all Covenant-fellowſhip with the people of God, &c. All ſorts of beaſts, little and great, dogs and whelps, gentiles parents and child, as the Cannanitiſh woman and her daughter are called, *Mat.* 7. and *Mat.* 15. Whom God ſhall cleanſe, are not to bee counted common. If God therefore make an holy Covenant with ſuch as wee have proved, if Chriſt himſelfe affirme ſuch like, even ſuch babes as are of ſuch parents, and are devoted to Chriſt to bee of his kingdome or Church: if hee take them within his juriſdiction as Prince of his people, as was propheſied; hee will take the outlawry Jewes, &c. *Ezek.* 37. Surely hee ſo farre forth cleanſeth them, and ſevereth them from the reſt of the outlawry *Pagan* world, as hee doth the Infants of inchurched beleevers, as wee have proved: verily the Apoſtles are charged not to carry it towards the cleanſed creatures of this ſort, as if uncleane, by refuſing to admit them to ſuch religious priviledged fellowſhip as they are outwardly capable of, and conſequently not to refuſe them from baptiſme, the initiatory Seale of that fellowſhip. So *Ezek.* 47. 22, 23. which all will confeſſe, and Scripture evidence will cleare, hath reference to theſe times after Chriſts incarnation, the

Chap. 3. Sect. 12.

strangers or proselyted Gentiles, with their children where ever they are cast amongst the tribes, even the Churches of the Christian Jewes in the latter dayes, they all by the charge of God, must have lot and inheritance with them in *Canaan*; What in the earthly *Canaan* meerely? verily there is no cause of such a limitation: even with our opposites *Canaan* is typicall also, typed out Gospell mercies covenant blessings, and priviledges, *Heb.* 3. and 4. 1, 2, 3, &c. Surely then it's the charge of God in reference to the choice dayes of Gospel Churches, that where godly strangers are cast, and desire to fix and to incorporate themselves as into one people to injoy one and the same spirituall possessions, and mansions under one and the same spirituall government of their Prince, that such strangers together with their children should bee joynt inheritors with the Churches, in the Churches heritage of the fellowship of such ordinances, or priviledges, as they are severally capable of, as at least they are of the initiatory seale of baptisme. And if others which hold with *I.S.* against us in this point, are of his minde, his principles will further administer answer to that objection; he citeth *Ezek.* 16. 8. *Jer.* 31. 33. *Heb.* 8. 10 *Gal.* 3. 18, 19. *Heb.* 6. 17. *Deut.* 26. 15, 16, 17. *Deut.* 29. 12, 13. *Rom.* 9. 8. with *Gal* 4. 28 by which "it appeareth (saith hee) that it is the promise or covenant "of grace which produceth a Christian and giveth him a being "in such an estate of grace as in Church fellowship, and afterwards hee useth arguments to prove the covenant of grace to bee "the forme of the Church, &c. which how it will stand with other things elsewhere held forth by him and some of his minde is considerable. As first, that the command of God was the onely ground of circumcision, confessed to bee the seale of the covenant, yea but the Jewes had Church fellowship in their circumcision, all will yeeld as being a Church ordinance, and then the command of God gave them not alone a being in that fellowship since, *ex concessis*, the covenant of grace which was ever the forme of the Church, &c. it's said it gave them such a being. Secondly, that the covenant wherein the Jew Church was interested, was not a covenant of grace, yet this author produceth, *Ezek.* 16. 8. *Deut.* 26. 16, 17, 18. *Deut.* 29. 12, 13. to prove that this covenant of grace was the forme of the Church, and that by this argument amongst others, because it was ever so. Surely this Church of old was a true visible Church, to which these places have reference, and yet the whole body of the people are spoken of, as the places declare:

So

So then the covenant made with them, by this authors grounds was the covenant of grace. Thirdly, that the little ones of the Jewes were not in the covenant of grace; yea but whence then had they that Church being and right to that Church fellowship in the seale of circumcision? whence called that covenant Churches children? *Ezek.* 16. 8. 20, 21. 23. whence else are they of that number which were to enter into that covenant? *Deut.* 29. 11, 12. Albeit the author politiquely leaveth out that *v.* 11. in citing the place, which is here produced to prove the covenant of grace to bee the forme of the Church, and that which giveth one a Church being, and as hee argueth that to be the forme of the Church, because it was of old so: so say I of the covenant of grace as invested with Church covenant: that which was of old the forme of the Church, giving being to Church membership and fellowship in Church ordinances, the same is now such; but the covenant as made with respect to parents and children was of old the forme of the Church giving being to such, *scil.* in circumcision, as of parents so of children, therefore the same is now in such sort the forme of the Church to give a Church being to parents and children in respect of Church fellowship in baptisme, and so I conclude against that. Fourthly, that children of persons visibly in covenant with God and his Church have no right to baptisme; when yet as hath been proved they have interest in the same covenant, and so consequently by this very principle laid downe unto this Church initiatory seale of baptisme. Yea but Infants have not the law written in their hearts, and so it's a seale to a blank: *A.* No more had they of old, no not Infant *Isaac*, nor those, *Deut.* 24. 11. with 30. 6. they are not therefore such as have not the covenant made to them, because they have not such a power of grace actually in their hearts; that is the execution of Gods covenant, which oft times is long after, but the very ברית *Berith* or covenant it selfe is the promise of it, *Deut.* 29. 11. 14, 15. and 30. 6. compared: hence that promise called the covenant as being the most substantiall part of it, *ibid.* and *Gen.* 17. 6, 7. 11. 13. they are present actuall subjects of the promise of future grace, I will circumcise their hearts, I will bee a God to them, &c. and that initiatory seale is to this especially, *Gen.* 17. 7. 11. 13. *Acts* 13, 8. So are not Turkes and Pagans children, *in foro ecclesiæ*; besides *Judas* and *Ananias* his baptisme was in Gods institution, and in respect of the Church court, and their Church right no seale to a blank;

Chap. 3. Sect. 12.

Chap. 3. *Sect.* 13.

albeit Gods Law was never written in their hearts, and they shall finde it to their cost, both Gospell words and seales will worke one way, if not a savour of life, then of death; the cup in the Lords Supper is to all Sacramentally the testament or a visible seale of the very covenant of grace in Christs blood, 1 *Cor.* 11. 25. yet some drinke of that cup unworthily, and because it is Sacramentally of that nature, thence are they guilty of Christs blood, *ver.* 27. 80. circumcision on all sorts was Sacramentally the Covenant of grace, albeit not savingly and efficaciously such, *Gen.* 17. 7. 11. 13. as before was proved.

SECT. XIII.

AS for that objection of supposed absurdities, of making Christs body to consist of dead members; forcing Christs spouse upon him, destroying Gods Church, holding people in blindnesse, bringing reproach upon religion, filling consciences with scruples, making men rest in their baptisme, &c. I answer, they follow not *ex natura rei*, from the initiatory sealing of Infants with the Church seale; for if so, then without distinction of times or Churches, &c. it must universally hold: and so reflects upon the wisdome and faithfulnesse of God, who once at least ordered such a thing, *scil.* putting the appointed seale of his covenant, circumcision, to such Infants, they were members of the visible body of Christ, a true visible Church, &c. yet God did not thereby destroy his Temple, force a Spouse on Christ, fill his Church with dead and rotten members, hold people in blindnesse, lay a foundation of persons resting in their circumcision, kill them with scruples by it, or destroy the markes of a true visible Church: which are according to Mr. *B*'s. profession, and the initiatory seale of the covenant, (then circumcision) now baptisme: and so Mr. *B*. his ninth argument is answered; his second, third, fourth, sixth and eight argument hath been elsewhere answered, his seventh argument from a mistaken exposition of *Acts* 19 is elsewhere answered in what is briefly spoken to that place, his tenth argument from the taking up of Pædobaptisme from corrupt principles, is abundantly answered in the whole discourse; wherein better principles are held forth, and if any hold it out upon weake and unwarrantable grounds, it weakens not a good cause in it selfe, that it is ill handled. His last argument from universall practise to the contrary, is elsewhere answered, and amongst others,

others, the practiſe in baptizing *Lydia*'s houſe is one exception; nor doth that which Mr. *B.* would pretend as an argument to the contrary, evince what hee would have, they are not ſaid to bee the brethren of the houſe, which *Paul* there comforted, *Acts* 16. *ult.* doth Mr. *B.* which would make all the jaylors houſhold to bee actually beleevers, thinke, that they attended not *Paul* and *Silas* from priſon? for hee was now to depart the citie, and haſted out of the jaylors houſe by the comming of the Magiſtrates thither for that end, *verſ.* 39. ſo that there was no opportunitie before to utter what they had to ſay at parting, but another houſe as that of *Lydia* in their way out of the citie, is a fitter place for that purpoſe, there therefore they make a little pauſe for that end; after which they departed. Chap. 3. Sect. 14.

SECT. XIIII.

And to adde here to conſideration of 1 *Cor.* 10. 1, 2. which to mee hath been long of validitie to prove this practiſe of Pædobaptiſme as then in uſe, nor can I yet bee removed from thoſe thoughts, the Apoſtles ſcope there was to take downe their pride in priviledges, and reſting ſecure in ordinances, &c. by ſhewing them the hazard to which they lay open, notwithſtanding, if they provoked God, by an argument from a like example of Church members intereſted not meerely in ordinary, but extraordinary priviledges, yet by reaſon of ſuch provocation comming to a ſad end; and thus lyeth the Apoſtles argument: Where there are like priviledges of grace, there (if abuſed) will bee like puniſhments inflicted: but with you and with them of old are like priviledges of grace: *ergo*, if alike abuſed, there will follow like puniſhments. And becauſe they might glory in thoſe peculiar Church ordinances of the ſeales, which yet they were ſo apt to abuſe, hee ſingles out parallels to them, and therein doth not take inſtance from the ordinary Sacraments of the Jewes, but from two extraordinary ones: wherein, if in any thing, they might ſeeme to bee priviledged above others. Now if there were no parallel in that materiall buſineſſe of the childrens baptiſme in *Corinth* Church; a great part of the Apoſtles ſcope of urging them from a ground of paritie of priviledges failed; nay this had been a good argument to have taken downe their pride another way, *ſcil.* that the members of that Church had their children with them, in a glorious manner baptized in the cloud and ſea, yet God dealt ſo with them in his

Chap. 3. Sect. 15. his judgements, and you *Corinthians* that have nothing any way parallel to such a baptisme of your children, doe you thinke to escape?

Object. 1. But you will say there is no proportion betwixt them, in that this was no Sacrament at all, but an extraordinary providence.

Answ. An ordinary Sacrament it was not, but a Sacrament it was though extraordinary.

SECT. XV.

First, in that the other of the Manna and rock was not else spirituall meat and drinke, and Christ to many of them really; it was then Sacramentally so, or no way to them. Secondly, why else doth the Apostle single out but these two; to the one giving the name of baptisme, to the other of spirituall meat and drinke and Christ agreeable to that mentioned in the end of this argument? *vers.* 16, 17. Thirdly, why else doth hee having mentioned their being under the cloud *vers.* 1. come over it againe, *vers.* 2. and adde the name of baptisme to it? It were a tautology if intending it of a bare providence. Fourthly, else the Apostle had much failed in his scope of deterring the members of this Church, considered as such, from Church sinnes and wantonnesse under and against Church priviledges. Fiftly, else why is not the same ascribed to all the rest, to the mixt multitude which were with them, yea to the very beasts? for all shared in this as a providence, all passed thorough the Sea with them, &c. yet none but the Church have this ascribed to them; All our fathers were under the cloud and baptized, &c. the Church fathers to *Paul* and Gentile Church members (as such) were those Jew Church members: whether parents or children; the very babes, as then, yet in respect of after ages of the Church, to whom afterwards they were Instruments to convey Church truths and blessings, they were fathers; *Paul* spake this to the brethren of the Church, yet not excluding the sisters, but including them in his admonition and argument; but it's usuall, that Church admonitions and Epistles doe runne in the name of the brethren, as being principall actors in all Church matters, and hence also, albeit the females of the Jew Church as such bee by proportion included in this matter of Church priviledge, yet hee nameth onely the males, but onely members of the Church did share in it in that respect.

Sixtly,

Sixtly, hence alſo the phraſe, baptized into *Moſes*, not perſonally but miniſterially conſidered in his doctrine; hee gave them from God both a precept for it and a promiſe encouraging to it: or into *Moſes* typically conſidered, as a type of Chriſt, *Act.* 3.22. Chap. 3. Sect. 15.

Object. 2. Was not this onely a type of ſaving preſervation from ſinne, &c.

Anſw. All the *Corinthians* had no antitype thereof in their baptiſme really, no more then many of them, and in a Sacramentall way, that baptiſme to them was as that to the *Corinthians*, a viſible ſeale of ſalvation.

Object. 3. Doth hee not ſpeake of a ſameneſſe therein betwixt the Jewes themſelves, and not in reference to the members of the Church of *Corinth*?

Anſw. The ſcope of the Apoſtle being what was mentioned, will not beare other ſenſe then of comparing them with the Jewes in like priviledge for ſubſtance, to deterre them from like ſinnes, leſt they incurre like puniſhments.

Object. 4. By this argument wee ſet up nationall Churches now.

Anſw. No more followeth hence, *ex natura rei*, but, as onely Church members according to their ſeverall capacities were ſo priviledged and not others: ſo onely Church members now are to partake of Church Ordinances, wee are to conſider it herein *quâ* Church, which is continuing, and not *quâ* nationall Church, wherein was ſome circumſtantiall peculiaritie which vaniſhed.

Object. 5. You may then pleade for Infants comming to the Lords Supper, ſince all our Fathers did eate of that ſpirituall meat and drinke of the rock, &c.

Anſw. The leaſt male childe of a day old, or two or three houres old at that inſtant (of which there were many ſcores its likely in that numerous Church) were in reſpect of ſucceeding Churches, fathers; yet none will imagine the word (all) to take them in, in the latter: as if they gave them water out of the rock to drink, or Manna cakes to eate ſo young; but a Synecdoche muſt needs bee yeelded therein: So I ſay (all) in the former is taken, for all the fathers ſimply; but in the latter for all Synecdochically: or for all ſuch which were capable of making a ſpirituall uſe thereof.

SECT. XVI.

TO draw to a Concluſion, one argument more uſed by *A. R.* and which is Mr. *B.* his firſt argument againſt Pædobaptiſme,

Chap. 3. Sect. 16. would bee cleared it ſtands thus, the Baptiſme of Chriſt is dipping, the Baptiſme of Infants is not dipping, *ergo*, the Baptiſme of Infants is not the Baptiſme of Chriſt. Now what hee meaneth by dipping, heeſheweth in his anſwer to that of waſhing of cups, &c. which ſaith hee is not by ſprinkling but dipping, yea not onely dipping but totall dipping, waſhing all over. The weakneſſe of the Minor we ſhall conſider in the latter end, and beginning with his Major. The Major of this Syllogiſme is fallacious, for baptiſme of Chriſt is waſhing, *Epheſ.* 5. 25, 26. *Heb.* 10. 22. 1 *Pet.* 3. 21. and waſhing is as well by ſprinkling, or powring on of water, yea Chriſts Baptiſme is ſuch a waſhing as is in way of powring out or ſprinkling. Hence *Tit.* 3. 5. waſhing of regeneration and renewing of the holy Ghoſt, which hee hath powred out on us, Verſ. 6. Greeke, and in urging their proofe from the difference of the Greeke word βαπτίζειν from ῥαντίζειν, which ſignifieth ſprinkling properly, *Heb.* 9. 13. 19 21. they forget how the holy Ghoſt termeth all thoſe divers ſprinklings, Verſ. 10. namely divers βαπτισμοῖς which are after named in the followings, Ver. *ſcil.* ſprinkling the blood of Bulls, &c. Verſ. 10. 13. 19. 21. compared. So then by the interpretation of the holy Ghoſt which is more then a thouſand Authors, baptiſmes are ſprinklings, and ſprinklings are baptiſmes. Hence ſpeaking to the inchurched *Hebrews*, as alluding to their legall ſprinklings, hee calleth baptiſme, baptiſmes (*Heb.* 6.) in the plurall number; yet *Epheſ.* 4. there is but one baptiſme: & it's obſervable how the Author to the *Hebrews* in ſpeaking of baptiſme alludeth and relateth to their legall baptiſmes or ſprinklings, and therefore calleth them baptiſmes. Now who knoweth not, that children were ſprinkled with that typicall blood as well as others, to note the neceſſitie of the ſprinklings of them alſo with that blood? Yea ſince the Hebrews in Church eſtate; for ſuch they were, witneſſe that *Heb.* 10. 24, 25. and 13. 17. had ſuch baptiſme amongſt them of perſons ſuitable to the legall baptiſmes with blood, why ſhould not we conclude baptizing of their children too as well as of growne perſons to bee in uſe with them according to the type of that ceremoniall ſprinkling?

A. R. his reaſon makes rather againſt him too, if [*in*] joyned with baptiſme ſignifie [in] and never [with] then baptizing (ſaith hee) muſt bee dipping and not ſprinkling. To which I reply, if [*in*] joyned with baptizing, ſignifie [with] and not [in] then by way of contrary, baptizing is ſprinkling and not dipping

ping: now in the very places quoted by *A.R.* ἐν put after the word βαπτίζω signifyeth [with] and not [in] *Matth.* 3. 11. Hee shall baptize you ἐν πνεύματι ἁγίῳ with the holy Ghost and with fire, and not in it; which is expounded by *Acts* 11. 16, 17. the holy Ghost fell on them, and *Acts* 1. 5. compared with 2. 17. it is expounded by powring out of the Spirit; nay *Luke* in mentioning the very signe, leaveth out [ἐν] *Luke* 3. 16. and *Acts* 11. 16. I baptize you ὕδατι, which (if grammatically rendred) is not [in] but [with] water. Besides, it's most suitable to Sacramentall actions: which are signes to hold proportion to the thing signified; wherefore also it is so rendered in mentioning the *signatum*; hence mention is made of sprinkling the Nations by Christ, *Esay* 52. 15. and of the blood of sprinkling, *Heb.* 12. 24. 1 *Pet.* 1. 2. See more *Ezek* 35. 25, 26. *Esay* 43. 3, 4. *Joel* 2. with *Acts* 2. Sprinkling or powring of water most fitly expresseth the maine thing properly signified and sealed visibly in baptisme, *scil.* first grace; wherein the Spirit applyeth, not us to the Word, or to Christ, (as in dipping the party is applied to the water, and not the water to him) but the Word and Christ to us, as first in order of nature, 1 *Cor.* 12. 13. Chap. 3. Sect. 16.

Object. But baptizing is burying with Christ?

Answ. It is not necessary the resemblance should hold fully unlesse as none is buried before they are dead, so wee should bee first dead with Christ in baptisme, and then afterwards buried, which if in baptisme too, and so to be twice baptized; but if the allusion bee urged, it is for us rather, wee use not to bury men by throwing them downe with their faces downeward, as when persons are dived with their faces under water, but by laying them in with their faces upwards; nor doe wee plunge them into the dust and earth, but powre and sprinkle dust and broken earth upon them. When Christ was baptized of *John* in *Jordan* it's said hee went downe, &c. but was hee therefore by *John* dived into the water? Yes say you, what in his clothes? then his clothes too were baptized with him, as I may say, but how then is it said he came straightway out of the water, *Marke* 1. 10. and *vers.* 1, 2. immediatly the spirit drives him into the Wildernesse? what in that dung wet case as wee say, is that probable? *Luke* saith, Chap. 3. 21. when all the people were baptized, hee also was baptized: women also then were baptized openly, for it was a Church action, and if they were dived were they not stript? how improbable is it that they

Chap.3. Sect.16. were ducked in all their clothes,& if they were ſtripped in whole or in part,would Chriſt be preſent at ſuch immodeſt ſpectacles? That women were baptized by *John*, ſee *Matth.* 21. 31. 32. compared with *Luke* 7. 39. and *Matth.* 3.4,5,6. *Nicephorus* his ſtory, *lib.*13. *chap.*19. of the flying of the women naked being beſet with armed men as they were to bee baptized; and that ſad ſtory of a Prieſt defiling of a woman when to bee baptized; beſides the ſad plunges which they were of old put to, when they tooke up this courſe of diving baptized perſons in ſuch ſort, witneſſe that order of the fourth Carthage councell, *Can.*4. touching widowes baptizing of women and other like acts mentioned in *Juſtinian*, beſides the miſchiefe of reſtrayning baptiſme to certaine times of the yeare in cold countries,and ſundry other ſad conſequencies of ſuch a courſe, might bee propounded, but thus much for the Major. The Minor of Mr. *Bs.* Syllogiſme is weake alſo; ſince ſome which hold pædobaptiſme, yet baptize by dipping; therefore wee ſhall thus retort Mr. *Bs.* Syllogiſme. Baptiſme by dipping is the baptiſme of Chriſt:but with ſundry Miniſters, baptiſme of Infants is baptiſme by dipping; therefore with them at leaſt, baptiſme of Infants is the baptiſme of Chriſt: ſo contradictory are Mr. *Bs.* reaſonings to his own principles. And thus much bee ſpoken from the ſolid grounds of Scripture to that part of the controverted caſe touching Infants Baptiſmall Right.

PART

PART III.

CHAP. I. Sect. I.

Generall consideration of the eight Propositions.

HAving seene before what defensive and offensive weapons the Armory of the Scripture affords us, for the just vindication of the controverted Title of the little ones of inchurched visible beleevers unto the Covenant and Baptisme, the initiatory seale thereof, the globe of contention is againe cast by sundry, and a challenge is made, that laying by a little those spirituall weapons of our warfare (which indeed are mighty through God to cast downe all the specious Logismes, reasonings of the sonnes of men against Christ in the doctrine of his free grace and Covenant and initiatory seale thereof) wee should try it out at other weapons, even humane testimonies and authorities. And besides other darings of us this way; the Author or Authors of that Pamphlet entitled *The plaine and well grounded treatise concerning Baptisme*, give out great words this way, and even conclude the victory before the fight. For my owne part I must confesse my selfe a very puny, and too too unskilfull at such weapons; yet I shall (God willing) adventure to accept the challenge, and make a little tryall of their skill; not doubting, but when an essay shall bee made albeit by a learner, there will bee some able seconds to take up the cause when I have laid it downe.

But to leave Prefacing and fall to worke.

The substance of the booke is laid downe in these eight Propositions.

1 *That Christ commanded his Apostles and servants of the holy Ghost first of all to preach the Gospel and make Disciples, and afterwards to*

Chap. 1. Sect. 1. *baptize those that were instructed in the faith, in calling upon and confessing the name of God.* His proofs out of Scripture are, Matth. 28, 19. Mark 16. 15, 16. Luke 24. 45. John 4. 1, 2. Acts 22. 16.

This proposition might passe for the most part as current, allowing a latitude in the word Disciples: and understanding it of such as were baptized meerely in their owne right, and taking that phrase, calling upon the name of God, as not alwayes the present act of the persons baptized at the instant of their baptisme, but rather of the Minister baptizing; nor doth the instance of *Paul*, *Act.* 22. 16. prove this latter. It being absurd even in adult persons to suppose it thus in that example of the *Samaritan* woman that they should in the open face of the Congregation when they were baptized make their personall and particular prayers, Acts 8, 12. or that every one of those 3000. baptized that day, Acts 2. 41. made their severall prayers; for if it were essentiall to the Ordinance to make such personall prayers; since there is no stint how long, or how much they should utter in calling upon Gods name, the Apostles had need to have spoken severally to them, that you must not bee long, the time is short, and if they had taken that paines, yet many dayes would have beene needfull to such a worke: It was not possible to bee dispatched that very day. As for the other Scriptures they have been else-where considered.

The second Proposition that the Apostles and servants of the Holy Ghost have according to the Commandement of the Lord Jesus Christ, first of all taught, and then afterwards those that were instructed in the mysteries of the Kingdome of God were baptized upon the confession of their faith. Proofes out of Scripture, 1 *Cor.* 1. 17. How this is a Proof I see not, for if hee alwayes preached before hee baptized, it might easily have been replyed, Yes *Paul* if God sent you to baptize any he sent you also to preach, for you are to preach alwayes to all persons that you baptize, before you doe baptize them: why therefore doe you say you were not sent to baptize, but to preach the Gospel, since with the one you do the other? The other proofs, 1 *Cor.* 3. 6. and 4. 15. are somewhat farre fetched and strained, but I will not stick there. *Heb.* 6. 1, 2. is as well applyed by Authors, *Calvin*, *Beza*, *&c.* as grounds of Pædobaptisme, those being the heads of Catechising, containing the summe of Christian Doctrin, *scil.* profession of faith and repentance, of the articles of which Doctrine an account was demanded of adult Pagans and Jewes at the time of their baptisme, and therefore called the Doctrine of

Baptismes

Baptismes (alluding in the plurall word to the many typicall washings in use of old among the Hebrewes or Jewes) but from baptized Infants the same was called, for when they were solemnely admitted to full Church Communion and declared so to bee by the Elders, commending them therein to God by prayer. And hence the same Doctrine is called also by the name of the Doctrine of Imposition of hands. Amongst which articles of that Doctrin two are singled out as containing the rest, *scil.* the resurrection of the flesh and eternall judgement; See *Calvin* and *Beza*, *in Locum*. His next proose, *Heb.* 10. 22. I let passe. In the next proofe *Acts* 2. 36,38. 41. I observe how craftily the 39th. Vers. is left out unmentioned, wherein the strength of argument on our part doth consist, *Acts* 8.36,37,38. and 10.47,48. and 16.31. to 34. But why is that example of *Lydia* here left out, and her household, but that it speakes too broadly, that albeit the Apostles sometimes required confession of some persons which they baptized, yet not alwayes of all sorts of persons, as that one example witnesseth? His other Scripture is that Acts 18. 8. but of all these consideration is elsewhere had. This Proposition with the limitations formerly mentioned may passe, supposing it not understood exclusively, that such as they baptized were such, therefore they baptized none other but such, which is a *non sequitur*.

Chap. 1. *Sect.* 1.

3 *Proposition*: *That after the Apostles time by the ancient fathers in the primitive Church, who observed and followed the Ordinance of Christ, and the example of the Apostle, the people were commonly first instructed in the mysteries of faith, and after that they were taught they were baptized upon confession of the same.*

This Proposition, *sano sensu*, might passe also, understanding that that was the Ordinance of Christ, and practise of the Apostles so farre as concernes growne persons baptisme: but yet that was not all intended in the one, nor practised by the other. And the Proposition it selfe implyeth as much, saying commonly it was so, the people being not as now many are, in a manner wholly professing Christ, but rather wholly Pagan and Prophane and Idolatrous; but alwayes it was not so even then; for their little ones which were not brought to the faith were also baptized.

4 *Proposition*: *That by the ancient Fathers of the Primitive Church, the children both of the faithfull and others, were commonly first instituted in the faith, and afterwards upon acknowledging and confessing of the same they were baptized.*

This

Chap. 1. Sect. 1.

This Proposition is full of equivocall termes, it may not therefore passe without some Animadversions: for it may so be interpreted as to stand with truth, yet so also as to bee utterly false. [Primitive Church] may bee understood of the Church in the same immediatly following the Apostles time, or as in some of his Authors, for the Church that succeeded more then an 100. yeares, yea possibly 200. or 300. afterwards. *Rupertus Tiuliensis* saith it was the custome of the Church of old that they administred the Sacrament of regeneration onely at Easter and Pentecost, &c. which if it begun in *Victors* time, to whom that restraint of the time of baptisme, unlesse in case of necessitie, is attributed as the Author of it about the yeere 290. Albeit *Rivet* in his first Book *Criticí Sacri, cap.* 8. citeth the *Magdeburge* historians *centur.* 1, *cap.* 8. as proving the Decretalls ascribed to *Victor* to be spurious; or if not then, but some time in the third Centurie, yet it sufficeth to shew in what Latitude of time *Rupertus* his expressions runne when hee speaketh of what was the use in the Church of old. And in the primitive Church, in this Latitude, it's probable there might bee sundry which upon corrupt grounds might deferre both their own and their childrens baptisme too, as appeares by the Orations of *Gregory Nazianzen* stirring up as to come more speedily themselves to bee baptized, so to offer their little ones at the most, if no danger bee towards, (in which case hee adviseth the same sooner) when three yeeres old, if so long deferred, yet then to offer them to baptisme, which was before they could bee able to make such an acknowledgement of the faith, or confession of their sinnes. But more of him afterwards. [Children of the faithfull] if hee intend such children as were knowing and able to understand truth taught them, so as to bee apprehensive of their sinnes, &c. It's true, they used when any were received into Church fellowship, which had such adult children at that time, those to instruct in that way before those children were baptized. But if understood of little ones not capable of such an issue and effect of such instruction, those they used also then to baptize before such instructions. And for this let the Authors owne testimonies which hee quoteth, Proposition 7. of *Origen*, *Austin* and *Gregory* the fourth witnesse. For wee now speake not to that, whether it were onely a Church custome and tradition, &c. wee shall speake to that afterwards. But suppose it were onely a Church custome and tradition, yet its proofe sufficient that it was so anciently in use as there is mentioned,

tioned, that even children were baptized before they were thus instructed, as the cited places declare, of which more hereafter. Chap. 1. Sect. 1.

5 *Proposition*: *That according to the institution of the Lord Christ, and the Apostles and ancient Fathers right use, the Teachers required faith with Baptisme, and that hee that was baptized must himselfe acknowledge and confesse the same, and call upon the name of the Lord*: for which Matth. 28. Marke 16. Acts 8. are againe urged, of which before; so *Acts* 19. 2,3,4,5. 1 *Pet.* 3. 21. not now to speake how pertinently this last place especially is brought or not. The proposition if understood as adæquately expressing all that Christ ordained, or the Apostles practised, and the Fathers after them, which baptized regularly, as if none else were baptized but such as came in such a way, is denied as false.

6 *Proposition*: *That Christ neither gave commandement for baptizing of children nor instituted the same, and that the Apostles never baptized any Infants*: this Proposition in the termes of it is false, as before hath appeared when wee proved, that a consequentiall command of Scripture is Christs command, and that such a command there is for the baptisme of children. The other part also, that the Apostles never baptized any Infants, is as rash and false.

7 *Proposition* is of the same stamp, *scil. that the baptisme of Infants and sucklings is a ceremony and Ordinance of man brought into the Church by Teachers since the Apostles time, and instituted and commanded by Councells, Popes and Emperours.*

8 *Proposition*, labours of the same Frenzie, *sc. that young children or Infants ought not to bee baptized, and that none ought to bee brought or driven, or compelled thereunto.* Proved by Scripture, Matth. 28. 19. Mark. 16. 15. These three Propositions might have been all put into one, but that the Author or Authors would speake many things; so might the other five Propositions have been reduced to fewer heads.

The unsoundnesse of these Proprositions in the Authors sense I hope hath been cleared to humble and pliable minds in the former discourse.

CHAP. II. SECT. I.

WEe shall now trace these Authors in their quoted Authorities.

Propos. 1. *Hierom* upon *Matth.* 28. 19. is quoted Proposition 1. and 8. "The Lord, saith he, commanded "his Apostles, that they should first instruct and teach all nations, "and afterward should baptize those that were instructed in the "mysteries of faith; for it cannot bee that the body should re- "ceive the Sacrament of baptisme, unlesse the soule have recei- "ved before the true faith. This whole testimony is intended by the Author of growne ones, in what way adult Pagans are to bee baptized, and of their receiving of baptisme, so as to have the saving benefit of it. But to make it his mind to intend exclusion of Babes is to make him worke and practise things against the light of his owne judgement and conscience. The Author confessing in the eight proposition, that his proofes are out of ancient & later teachers, who have and do maintaine the use of baptizing children, and *Hierom* is one hee quoteth. As for *Hierom's* judgement this way, see his first Tome, his 7th. Epistle, *scil. ad Letam*, where having said before that the good and evill of little children is ascribed to the parents, hee addeth, *nisi forte existimes Christi-* "*anorum filios, &c.* unlesse thou thinke that if the children of Chri- "stians receive not baptisme, the children onely are guilty of "the sinne, and that the wickednesse is not also imputed to those "that would not give the same to them; especially at that time "when the children which were to receive baptisme, could not "contradict the same; as on the other hand the salvation of the "Infants is the Ancestors gaine. Hee reckons that there is wick- ednesse in it carelesly to neglect such an ordinance, that tendeth to their spirituall gaine in their childrens good thereby furthered. Now if *Hierom* thought there were no Law for childrens baptisme, why is there any transgression, yea so deepe charged upon the neglectors of it, that it is *scelus* in his account? So in his second *Tom.* 1. 3. *Dialogorum adversus Pelagianos ad finem*; hee proveth infants baptisme to bee for remission of sinnes, as well as for entrance into Gods kingdome; so that this Authors words are wrested against his owne intention.

Le

Let us see whether the next be better dealt withall, *scil. Athanasius* in his third Sermon *contra Arrianos*: Our Saviour did not slightly command to baptize, but first of all hee said, Teach, and then baptize, that true faith might come by teaching, and baptisme bee perfected by Faith. If *Athanasius* had said thus in the Authors sense, yet the fallacy had still beene the same to conclude *à dicto secundum quid ad dictum simpliciter*. But let us look upon that place and weigh the words of *Athanasius*, there speaking of the unprofitableness and vanitie of Baptisme by Arrians, hee proceedeth thus. For (saith hee) the Arrians doe not give Baptisme in the Father and Sonne, but in the Creator and creature, in the maker and workmanship: As therefore a creature is a diverse thing from the Sonne, so is the Baptisme supposed to bee given by them diverse from true Baptisme. Albeit because they see the names of Father and Sonne in Scriptures, they doe faine to name them, for it is not hee that barely nameth the Lord which giveth lawfull Baptisme, but hee that expoundeth that name and holdeth the right faith. And therefore our Saviour doth not command to baptize after any fashion (the Authors render the word *quovis modo* by *slightly*) but first hee said Teach and then baptize (in the name of the Father, Sonne and Holy Ghost) (this clause the treatise leaveth out) that by teaching a right faith might arise (the treatise saith true faith might come) and with the faith of Baptisme the intire initiation might bee perfected; by initiation hee meanes baptisme as the words before these shew. In these words. "The Arrians hazzard the losse of "the integrity of that mystery. But I speake of Baptisme. For "if perfect and full initiation bee given in the name of the Father "and Sonne, and they hold not forth the true Father, &c. how "should the Baptisme which they give bee true, &c. So that that speech, with the faith of Baptisme the intire initiation might bee perfected, is that with the faith or doctrine of faith rightly held out, the Ordinance of Baptisme might bee perfect or valid, which hee calleth the right faith, as the words before mentioned shew: So that hee doth not here intend *fidem quâ credit aliquis, sed fidem quam credit*, hee meaneth it of the object, not the habit of faith; and of the qualifications of the persons baptizing, to make their act valid, not of the parties baptized. For none will say that an hypocrites Baptisme, because hee hath not true faith, is not true Baptisme: The essence of the Ordinance not depending

Chap. 2. Sect. 1.

Chap. 1. Sect. 1.

upon mans faith but Gods word. And that hee intends no other thing as it appeares by the premiſes, for if you take his next words following the ſame, it will bee evident. Truely, ſaith he, even other hereſies, and thoſe not a few, doe in ſeeming words pronounce that rite of baptizing, but being not right in judgement, nor retaining the ſound faith, they poſſeſſe and beſtow an unprofitable water, as deſtitute of the Deity of Religion, ſo that they which are ſprinkled by them, are rather polluted through corrupt Religion, then redeemed. Here therefore is an ancient Authors words wreſted to another ſenſe then the ſcope of his diſcourſe tended, and ſome words left out which ſerved to declare his meaning, and other words ſo palpably miſtranſlated that the Reader is groſſely abuſed thereby as well as the Author.

SECT. II.

THe next teſtimony is of *Haimo* upon this Text of *Matthew*. "In this place is ſet downe a rule how to baptize aright, *ſcil.* "that teaching ſhould goe before baptiſme; for hee ſaith, Teach "all nations, and then hee ſaith, and baptize them; for hee that "is baptized muſt bee before inſtructed, that hee firſt *learne* to "beleeve, that which in baptiſme hee ſhall receive; for as faith "without workes is dead, ſo workes when they are not of faith "they are nothing worth. This labours of the ſame fallacy as that of *Jeroms* teſtimony, *à dicto ſecundum quid, ad ſimpliciter*, what the Author ſpake in reference to *Adulti*, it's applied as his mind thereby to make baptiſme of children beſides or againſt rule; when yet the ſame Author upon the 14. of *Romans*, ſpeaking about the caſe of their dipping of children, hee mentions *Cyprian* as practiſing dipping of children in baptiſme but once: but after "(ſaith hee) hee being corrected of God, hee abounded in more "ſublime knowledge, dipping them thrice. Hee looketh then at that way of baptizing Infants as a leſſon which *Cyprian* learned of God. Hee then ſurely thought baptiſme it ſelfe of Infants to bee taught of God, and no breach of a rule of God: Wee ſpeake not this as allowing *Haimo*'s judgment about Immerſion, and much leſſe that of *trina Immerſio*, but to cleare the Author from that intention which the treatiſe would father upon him, or at leaſt by producing the mans writings in one place, would make him againſt his owne light to write things contradictory in another

Gerhardi loc. com. loc. de baptiſmo.

another: Thus is this Author and the Reader with him abused also. Chap. 1. *Sect.* 3.

SECT. III.

THe next Author cited in this Treatise is *Erasmus*, both upon "*Matth.* 28. and *Marke* 16. to like purpose. When you have "taught them, if they beleeve, &c. and repent, &c. then let them be "baptized, &c. and Proposition 3. those who in times past were "to bee baptized were first of all instructed in the mysteries of the "Christian faith, and were called *Catachumeni*, &c. This later one would thinke might have expounded the former, that hee intends it of adult Pagans, and not of others in Christian Churches, such as ours are whose foundations are already laid and established. And Proposition 6. It's no where expressed in the "Apostolicall writings that they baptized children. Hee doth not say, it's not so much as probable nor is it to bee gathered by consequence that they did so: wherefore his testimony is no proofe that the Apostles never did baptize Infants, because it's never mentioned expressly. It's never expressly said, that I remember, that the Apostles or Evangelists when they Baptized those in *Acts* 2. and 8. and 16. 18. that they called upon God for a blessing upon the Ordinance, but will it follow that they did not sanctifie the Ordinance by Prayer? Proposition 7. hee is quoted as a proofe of that Proposition, *Lib.* 4. *de ratione concion.* saying "that they are not to bee condemned that doubt whether chil-"drens baptisme was ordained by the Apostles, and thinke that "the same is to be received as the *placita Scholasticorum Theologorum*, "which cannot bee proved by Scripture. Here the Authors use their old art of substraction and addition. His words are thus. "It is probable that to baptize Infants was instituted by the "Apostles, and yet they are not to bee condemned which doubt "thereof; With the same moderation many tenents of Schoole "Divines are to bee received, which cannot (evidently) be proved from the Scriptures. The first speech of *Erasmus* is wholly left out, which is crosse both to that peremptory if not impudent conclusion expressed in the 6th. Proposition, and this set downe in the 7th. if even *Erasmus* his judgement bee adhered to, for if it bee probable that Pædobaptisme was of Apostolicall institution, then it is not so peremptorily and with such plerophory to bee asserted that it was never ordained of Christ, or practised by the Apostles,

Chap.2. Sect. 3. but is an ordinance of man. And whereas it is rendred, and think that the same is to bee received *inter placita Scholasticorum*, &c. there is no such connexion or expression. But it is a distinct sentence. With the same moderation, &c. many Schoole tenents are to be received, &c. *scil.* they are also not to bee condemned which doubt of some Schoole tenents which are not so expresse and cleare from Scripture. Hee doth not say that Baptisme of of Infants is to bee thought *placitum Scholasticorum*, but speakes of other instances of things probable. Nor doth hee speake of bare Schoole Notions which have no bottome at all in Scripture, and which cannot at all bee proved from the Scripture as the Treatise saith; which cannot bee proved, but which cannot *evidenter probari per Scripturas*. True it is, *Henry Denne* hee saith that *Bellarmine* taxeth *Erasmus* with that opinion of denying childrens Baptisme; but in *Erasmus* his preface to his Paraphrase on *Matthew*, hee rather condemneth the carelesnesse of Priests, in so much that many Christians are in respect of knowledge rather as Pagans; and at best are rather in titles, customes, and ceremonies Christians then indeed: And adviseth that children after they have been baptized, and come to riper yeeres, that they bee well instructed in what their sureties have promised for them, and called to account how they profit thereby, and whether they doe avouch and owne the promise made by their sureties, and if so, then at some time or other that they in the open Congregation expressing it, bee then with some solemnitie approved. And if they reject this motion, then to be debarred the Eucharist, untill they change their mind: So that hee seemeth not to disallow Pædobaptisme, but carelesnesse afterwards. This I speake that none may bee rendred worse then they are, bee they Papists or others. Albeit I would not much weigh the expressions of Papists this way, to whom bare Church traditions are equivalent to Scripture commands, expresse or virtuall.

SECT. IIII.

THe next Author is *Bullinger* in his *Decads* expounding *Matth.* 28. *Docete omnes Gentes*, &c. make Disciples of all Nations, &c. What then doth *Bullinger* intend baptizing Infants as not here enjoyned? Nay in the place quoted in his *Decades* of Sermons, *Tom.*5.*Decad.*5.*Serm.*8. hee brings this as an Argument for Pædobaptisme, God hath commanded to baptize all Nations, and therefore Infants, for these are comprehended in the words all Nations

Nations. *Bullinger* is againe cited as a Testimony for the proofe of the second Proposition in the same place speaking upon the words "of *Paul*, 1 *Cor.* 1. God hath not sent mee to baptize but to preach "the Gospel. Hee is quoted to say. This must not so slightly be "understood, as if hee were sent not to baptize at all, but that "teaching should [goe before] baptisme. For the Lord commanded his Apostles both to preach and to administer the Sacra-"ments. *Bullingers* words are, *Non quod negaret absolutè* (which our present translators render; this must not so sleightly bee understood. *Negaret* is in their English not to bee understood, and *absolutè* is in their English, slightly. If they had translated it *simply* it would have hit it, but I thinke *sleightly* fits them "indifferent well) *se ad baptizandum non esse missum, sed quod doctri-"nam præferret: utrumque enim, &c.* That clause is expounded, but that teaching should goe before baptisme, &c. Here I want my construing booke; but I will follow my translators; *sed quod*, but that, *doctrina*, teaching, *præferret* should go before-- *Risum teneatis amici?* But if the translators had learned common rules and read the place, they would have clearely discerned *Bullingers* meaning to bee farre wide from their purpose, *scil.* To prove rather the prioritie of the Gospel to baptisme in dignitie and excellency, then in order of dispensation. For besides that the common Grammer construction of that passage, *sed quod doctrinam præferret*, will beare no sense so well as that mentioned, his words immediatly preceding also cleare the same. *Evangelium majus est baptismo*, "the Gospel is more excellent then Baptisme, or greater then Bap-"tisme: For *Paul* said, the Lord sent mee not to baptize, but to "preach the Gospel, not that hee denied it absolutely, &c. *Sed quod doctrinam præferret.* And it is yet more strange that this which *Bullinger* brings as his third Argument to prove Pædobaptisme to bee of God, the Authors of this Pamphlet bring as a testimony to their purpose against Baptisme; for *Bullinger* subjoynes to the "words before: That children are received in the Gospel doctrin, "— they are not refused of God, who therefore unlesse he were "besides himselfe would exclude them from the lesse? In Sacra-"ments are considered the thing signified and the signe, the former "is the more excellent. Infants are not excluded from that, (*scil.* "the Gospel, the promise) who will deny then the signe? for "truely the Sacraments of God are rather to bee esteemed by the word (*scil.* the promise) then by the signe. As for *Bullingers* expression

Chap. 2. *Sect.* 4.

See *Bullingers* Commentary on 1 Cor. 17.

Chap. 2. Sect. 4.

pressions out of *Austin, contra Iulian*ū quoted in the 7th. Proposition they prove that the *Carthaginian* councell did indeed ratifie Baptisme, but not that it came in first by that councell. Nay the testimony cited of *Austin* against the Donatists, *lib.* 4. *cap.* 23, 24. useth that as an argument, that it was of Divine authoritie, because not instituted by any councells. And *Origens* testimony there cited, Propos. 7. proveth it to be in his time, which was 200. yeeres before that *Carthage* councell, in the time of *Innocent* the first: Yea *Origen* proveth it to bee at least a Church custome long before from the time of the Apostles. *Bullingers* testimony in his *Decads* as proving the 7th. Proposition, *scil.* that Pædobaptisme is an humane ordinance (when in that very Sermon of his there quoted in this Treatise, hee by many arguments from Scripture proveth it to be of divine authority) is also abused, and shamefully misconstrued and perverted, as is evident. The next is *Beza* who is also quoted Proposition 7. in his annotations upon *Matth.* 28. 19. Baptize "them in the name of the Father, that is, in calling upon the "name of the Father, or rather the name of the Father, &c. being called upon: for they are *Beza's* words, *Invocato nomine Patris, &c.* And these Translators should have done well to have rendred the Latine properly. But all is in the meaning of the words. The authors of the Treatise urge it for a proofe of the persons baptized calling actually upon the name of God, when they are baptized according to Christs institution, & bring *Beza* for their proofe. *Quæritur* therefore whether ever *Beza* intended that in his words. Surely no, for it's known well that *Beza* stoutly maintaineth Pædobaptisme as an ordinance of Christ. Now Infants when they are baptized cannot actually call upon the name of God; therefore if *Beza* say the former, that the rule of Christ requireth it of all that are to be baptized according to his mind, that they should call upon God at the time of their Baptisme; he must affirme the later against his owne light and conscience; which to doe with so much deliberation as hee that writeth things upon studie must doe, were a crime of a very high nature, and God forbid any should charge so worthy a light in the Church with that.

SECT. V.

BEza is againe cited for confirmation of the third Proposition "in his Annotations upon *Matth.* 3. 6. *John* taught those "that were to bee baptized" (this clause is not in my *Beza* upon "the

" the place) and admitted none to Baptisme, but those that gave Chap. 2.
" testimony that they beleeved the forgivenesse of their sinnes. In Sect. 5.
" my *Beza*'s Notes it's rather thus, that *John* admitted not others
" to his Baptisme, then those which seriously professed that they
" did imbrace the doctrine of free remission of sinnes; which how different from that of these translators let others judge. It followeth in the booke, Such confession was also required of the *Cate-*
" *chumens* in the primitive Church before Baptisme, for in that
" the Sacraments are seales, it is requisite that doctrine or instru-
" ction should goe before the use of those things by which the do-
" ctrine it selfe is to bee sealed. Those words before Baptisme, and that reason annexed, for in that the Sacraments, &c. is not in my booke, *scil. Beza's Annotationes majores* in N. Test. Printed *Anno* 1594. But to returne to the testimony, *Beza* intended that *John* baptized no other of that species of persons Adult, then such as made that confession — but not simply the Baptisme of any other persons of another sort, *scil.* babes; hee that is so carefull that any should take advantage to deny that children are not rightly baptized, because not dived wholly under water, that hee the rather (as hee saith upon *Matth.* 3. 11.) doth note such things about the particle [In] omitted *Luke* 3. 16. surely hee intended not, by affirming such things in reference to *Johns* hearers thereby to exclude childrens Baptisme. Hence that added that such confession was required of the *Catechumens* in the ancient Church. Now then what manner of persons they were which hee affirmeth made such confession of old, such like persons for age he here intendeth. And no more doth he intend exclusion of Infants from Baptisme, by affirming the necessitie of confession in *Johns* hearers unto Baptisme, then by affirming that the same was required of those *Catechumens* mentioned. Let us then see *Beza*'s mind further therein, which wee may readily doe in the third place of *Beza* quoted in this Treatise Propolition 4. where *Beza* upon 1 *Cor.* 7. 14. But now your children are holy, he is thus cited as saying: Out of this contra-
" dictors of the truth are revealed. As first, all those that make
" Baptisme to be the first entrance to salvation: and secondly, those
" that permit all children to bee baptized, which was unheard of
" in the primitive times, whereas [every one] ought to bee in-
" struct d in the faith before hee were admitted to baptisme. And this testimony is brought to prove the Proposition that in the primitive Church the children both of the faithfull and else (*scil.* and

Chap. 2. Sect. 5. of Pagans or Jewes) were commonly first instructed,&c. and then baptized; so that *Beza*'s mind in that clause, whereas every one ought to bee instructed,&c. is made, and every child whether of the faithfull or Infidell should bee first instructed before hee be baptized, and in that sense, his second errour he blames of such which permit all children to bee baptized, is as much as if hee should intend it as an errour to permit any children at all whether of faithfull or infidell persons to bee baptized before instructed: So that *Beza* is by this made a direct Andipedobaptist, as they terme it now for modesty sake. But you shall not have *Beza* thus on your side before wee heare him in his owne words, who having before spoken touching the cause, why wee admit the Saints children to baptisme, *scil.* because they are comprehended in the Covenant,&c. " he addeth, Now from hence are confuted not onely *Catabaptists* " which doe reject Infants from baptisme as uncleane, but *those* " which make baptisme the first entrance to salvation, and so ex- " clude all from salvation which are unbaptized, and also *those* " which admit all Infants whatsoever to baptisme, (*scil.* whether of visible Saints or Infidels as appeares by what hee said before, and by what followeth, which thing (*scil.* such promiscuous " baptizing of all sorts hand over head) was not heard of in the " ancient Church. As this at least doth declare, in that all adult " Infidells were first to bee *Catechumens* before they were baptized. *Beza* refuteth three things from that clause mentioned and explained-- now your children are holy, and one of them is this fourth Proposition of the Authors, and yet by the Authors he is brought to refute onely two things. First, hee refuteth *Catabaptists* denying baptisme to beleevers children. Secondly, he from the same ground refuteth them which maintaine the baptisme of all children whatsoever, *scil.* that are not children of visible Saints, for if they bee such children hee counteth it rather an errour to deny their baptisme. Againe in citing the last part of *Beza*'s words, the Authors craftily make it as an opposite sentence to that before. Thus secondly, those that permit all children to bee baptized, &c. whereas every one,&c. as if it were a contrary speech to the former, permitting (all) children,&c. whereas none (at all) were to bee baptized of old, but such as were *Catechumens*: when *Beza* maketh this later a reason of the former, as before wee shewed. Besides the Authors shamefully change and mutilate the last words: whereas every one ought,&c. intending every particular person, Infant or Aged,

Aged, when *Beza*'s words are expresly —— in that all adult Infidells ought first to bee *Catechumens* before they were to bee baptized. Now who is there which doth not even feele this palpable guile and falsehood in the setters forth of this Treatise in this particular? But not to forget what wee noted touching *Beza*'s other testimony on *Matth.* 3. this place cleareth *Beza*'s intent. There speaking of adult persons it may bee affirmed such must bee as the *Catechumens* of old in point of confession before baptisme, and yet the same Author never intend by that assertion to exclude children of such as doe make such confession of faith and repentance from baptisme. *Beza* which holdeth this forth here, yet here also refuteth that as errour in Catabaptists to deny Pædobaptisme: So that still here is the old fallacie, *à dicto secundum quid ad simpliciter dictum.* Chap. 6. Sect. 6.

SECT. VI.

THe next Author quoted Proposition 1. *scil. Strigelius* upon "*Acts* the 8th. (as saying that to bee baptized in the name "of Jesus is to bee baptized in acknowledging and confessing the "name of Jesus) I have not, and therefore cannot examine the same: Albeit this *sano sensu* hinders not us; in that when parents offer their children to baptisme, the name of the Lord Jesus is confessed and acknowledged.

The next testimony is of *Luther*, Proposition 1. whereupon *Gen.* "48. hee is said to affirme--before wee receive the Sacrament of "Baptisme and the Lords Supper, wee must have faith; and "in another place as quoting *Heb.* 2. 4. *Rom.* 1. 17. *Heb.* 10. "38. *Mark* 16. 28. *Act.* 8. 36. and *Rom.* 10. 10. to prove that "faith is required to baptisme, and that without faith the Sacra"ments profit not, but hurt rather the receivers: and Proposition 3. hee is quoted againe in his book of the Civill Magistrates "as speaking like words, and saying, wherefore wee hold our "selves to the words of Christ, He that beleeves and is baptized: So "that before or else even then present when baptisme is adminis"tred, there must needs bee faith, or else there is contempt of the "Divine majesty, who offers present grace, when as there's none to receive it. And Proposition 5. *Luther* upon giving and receiving the Sacrament, *Tom.* 3. is said to write, that in times past "it was thus, that the Sacrament was administred to none, except it were to those which acknowledged and confessed their

Chap. 2. Sect. 6.

" faith and knew how to receive the same,&c. and Proposition 7. " in his booke of Anabaptisme, hee is said to acknowledge, that " it cannot bee proved by Scripture that childrens baptisme " was instituted by Christ, or begun by the first Christians after " the Apostles, for a 1000. yeares since it came to bee in use in the " Church, and was established by Pope *Innocentius*. This place also doth *A. R.* quote in his second part of childish baptisme, pag. 8. And Proposition 8. *Luther* is againe quoted as speaking " thus in his Postils. Young children heare not, nor understand " the Word of God, out of which faith commeth, and therefore " if so be that commandment of Christ bee followed, children " ought not to bee baptized. Now as for these testimonies of *Luther*, I not having nor being able to procure neare hand the sight of all his Tomes, I shall not bee so able to discover the leger-demaine which I verily suspect in citing his testimonies as well as those of some others. Yet *Luthers* meaning in the words mentioned Proposition 1. may well bee expounded by that mentioned Proposition 3. and so according to his judgement rather establishing Pædobaptisme then weakning it; for hee holdeth that God at present, when they are baptized, worketh faith in them, and therefore the rather such are to bee baptized. *Luther* in his 4th. Tome expounding that *Hos.* 12. 3. Hee tooke his brother by the " heele in the wombe-- *scil.* by a secret instinct and moving of the " Spirit, as *John* also by the same moved in the wombe upon " Christs approach, of which hee giveth this reason, because " God is not onely the God of growne ones, but even of such " babes. And what wonder is it, saith hee, that the Spirit is effi- " cacious in Infants in a way we understand not, as having also " flesh and bones in the wombe as wee have, but yet not nourished " as wee are? And therefore that tenent of Anabaptists is impi- " ous and odious, who therefore deny baptisme to Infants be- " cause they want sense and understanding, nor doe they know " what is done about them. To us they understand not, by us " they are judged to want sense and understanding, but it's not so " to God whose worke they are: for God as hee nourisheth them " otherwise then hee doth us, so doth hee otherwise move their hearts,&c. Another answer of his see in his second Tome, *lib. de captiv. Babyl.* title of baptisme. Hee saith (having spoken before of faith as requisite to the application of the promise) *opponitur forsan iis, &c.* It may bee to the things before spoken, the bap- " tisme

" tiſme of Infants will bee oppoſed, which receive the promiſe and Chap. 2.
" yet cannot have the faith of baptiſme, and therefore either Sect. 6.
" faith is not required, or Infants baptiſme is null. Here (ſaith
" hee) I ſay that which all ſay, that Infants are helped by the
" faith of others, even of them which offer them. For as the
" Word of God is forcible whilſt uttered to change the heart of a
" wicked man, which is not leſſe deafe and uncapable then any
" little one; ſo by the Prayer of the Church offering and beleeving, even a little one having faith infuſed is changed, cleanſed,
" and renewed by him to whom all things are poſſible. For confirmation whereof hee brings that example, *Marke* 2.3,4,5. And in his 7th. Tome in his Homily of baptiſme, hee reckons that
" erroneous interpretation of *Marke* 16.16. is the ground of that
" diſpute againſt Pædobaptiſme; becauſe if baptized, ſay ſome,
" when an Infant and not beleeving, then not rightly baptized,
" and ſo that baptiſme is nothing— to which ſaith *Luther*.—
" this is nothing elſe then if it ſhould bee ſaid, if thou beleeveſt
" not when thou partakeſt of the Word or Sacrament it is nothing.
" And ſo they onely that truely beleeve are truely baptized, and
" others baptized which doe not beleeve, they are againe to bee baptized when they doe beleeve, (*ſcil.* albeit growne ones, when baptized if then hypocrites.) As for *Luthers* other two ſpeeches mentioned Propoſition 7. and 8. I ſomewhat wonder if hee ſhould utter them as here expreſſed, that in that booke ſtiled *Lutheri Antiluther ana opera fratris Joan. Apoholymæi alias Findeling Minoritæ*, they are not mentioned; the ſcope of the booke being to gather up all *Luthers* (ſeeming) contradictions. And hee inſtanceth in the other *de captiv. Babyl.* before mentioned; it's ſtrange that hee miſſeth thoſe if thus written, ſince it's evident both by that expreſſion in
" *Luthers* greater Catechiſme, Tom. 3. when hee ſaith, After the
" ſame manner doe wee when wee give baptiſme to little ones.
" Wee bring the child to the Miniſter of the Church with this
" mind and hope that verily it may beleeve. But wee doe not bap-
" tize it for thoſe things, but rather *becauſe God hath commanded us ſo to doe.* So in that famous ſtory of the concord betweene *Luther* and the Divines which followed him, and the Divines of upper *Germany* at a meeting at *Wittinberg*, *Anno* 1536. according to a certaine forme of Articles of agreement together with the explication thereof annexed by *Martin Bucer*, and after the agreement ſubſcribed, about the preſence of the body of Chriſt in the Lords

Chap. 2. Sect. 6.

Supper: the next Article to bee so composed and explained to all "their content was that about baptisme. The Article was this: "touching baptisme of Infants, all without any doubting agree, "that it's necessary that Infants should bee baptized, for since the "promise of salvation doth also belong to Infants, and it pertai-"neth not to those which are without the Church, it is therefore "necessary that it should bee applied by the Ministery, and to conjoyne them to the members of the Church. The explica-"tion of the Article annexed. This is to bee understood of a ne-"cessitie in respect of Ministery and by command of God, and not "of necessitie in respect of salvation,&c. unto which as to the rest subscribed *Martinus Lutherus, Doctor Wittbergensis, Johannes Bugenhagius Pomeranus, Doctor Philippus Melanctton, Justus Menius Isenacensis,&c.* And on the other side *M. Martinus Bucerus Minister Ecclesiæ Argentinensis, Wolfangus Musculus ecclesiæ Augustanæ Minister in verbo*, and divers others. I have set downe this story the fuller as it's mentioned amongst *Bucers* workes in that I shall have frequent occasion to referre to it.

Bucers opera Anglicana.

But to returne to *Luther*, hee is one that holdeth baptisme not simply necessary to salvation, as that without which one cannot bee saved,(as is further expressed in the explication of that Article) but as necessary unto Infants by vertue of divine precept. Surely if hee had no scruple in this point, as it's said all agreed herein without doubting,&c. he never imagined that which the Authors of this Treatise would make him to affirme, that baptisme of Infants came in foure or five hundred yeers after Christs time as an institution of Popes or councells.

I might have mentioned that passage of *Luthers* (to the former two testimonies touching faith required to baptisme) which hee hath in his Preface to his Commentary upon the *Galatians*. Ana-"baptists (saith hee) teach that baptisme is nothing except the "persons beleeve, out of which principle it will follow that all "the workes of God are nothing, if the man bee nothing, for "baptisme is the worke of God,&c. But this is certaine that *Luther* taking the Doctrine of baptisme of Infants as unquestionable rather argueth thence to prove that Infants have faith (which was a tenet of his owne) then that faith is required in them to their baptisme. Thus Infants unlesse that they have faith it will bee said they are not to bee baptized, but all grant that Infants are to bee baptized, therefore Infants have faith.

CHAP.

Chap. 3. *Sect.* 1.

CHAP. III. SECT. I.

Beda is the next Author cited Propoſition 2. upon *Acts* 19. " as ſpeaking thus: As thoſe that came to the Apoſtles to " bee baptized were inſtructed and taught of them, and " when they were inſtructed and taught concerning " the Sacrament of baptiſme, then they received the holy adminiſtration thereof. I looked on the place, and there is no ſuch thing there, and ſuppoſing it might bee miſquoted, I looked him upon the 9. 16. 18. yea 2. and 8th. (as well as my time would permit) and I could find no ſuch teſtimony of *Beda*'s, ſo that this is a forged teſtimony. And as for *Beda*'s judgement in the caſe; in this ſecond Tome *lib.* 4. *fol.* 50. expounding the place, *Marke* 16. *qui* " *vero non crediderit condemnabitur*— What, ſaith *Beda*, ſhall wee ſay " of little ones which by reaſon of age are not able to beleeve? " (for of growne ones there is no queſtion.) In the Church there- " fore little ones doe beleeve by others: even as from others they " have derived the ſinnes which are remitted to them in bap- " tiſme.

SECT. II.

Auguſtinus is the next quoted Author, and firſt *Auſtin ad Sal-* " *cotinanum* is cited Propoſition 2. as ſpeaking that a man " muſt repent before baptiſme, &c. As *Peter* ſaith to the Jewes *Acts* 2. &c. but as for the name of the Booke or Epiſt. I find not. The Authors or Printers I ſuppoſe miſtake the name; I finde reference made in the Decretalls ſet forth by *Petrus Albignanus Trecius* (for as for thoſe ſet forth by *Gratian*, I neither have them nor can meete with them) unto *Auſtin ad Salectinanum*, as uſing " theſe expreſſions, *Omnis qui jam ſuæ voluntatis, &c.* Every one that " is at his owne free diſpoſe when hee commeth unto the Sacra- " ment of the faithfull, unleſſe it repent him of his old life hee " may not begin the new: from this penitence onely little ones " when they are to bee baptized, they are freed, for they cannot " yet make uſe of a free choyſe of their owne, &c. If there bee any other paſſage of that nature as is mentioned in this booke of *Auſtins*, yet by this his intention therein is cleared. Among *Auſtins* Epiſtles I cannot light of any ſuch under that name mentioned there in his 108. Epiſt. *Seleuciane*, but that rather doth ſtrengthen

Chap. 3. Sect. 2. ſtrengthen then weaken the Ordinance of Pædobaptiſme.

Auſtine is cited againe in confirmation of the 4th. Propoſition in his Sermon *ad Neophytos*, that is, ſay theſe Authors *Juniores* or young men, but they miſunderſtand the word. It is neither of the ſingle words νέος or νεότης, but its compounded of νέος & φύω, and as for one whom they call νεόφυτον, that is according to *Suidas* τὸν νεωστὶ φυτευθέντα, that is, one that is newly comming from Gentiliſme (or Judaiſme, ſaith *Cornelius à Lapide*) and having embraced the Chriſtian Religion is by baptiſme planted into the Church of God, albeit neither yet ſufficiently eſtabliſhed in the doctrine of the faith, nor ſo fully approved in life. The like deſcription others give of ſuch in reference to 1 *Tim.* 3. 6. but to come to the matter of the teſtimony which is as followeth [before wee ducked or dipped their body in the ſacred water, we asked, Beleev'ſt thou in God the Father Almighty? and they anſwered, I beleeve, &c. and we asked them, Beleeve yee in the holy Ghoſt? unto which every one of them anſwered, I beleeve: and thus have wee done according to the command of our Lord, *Matth.* 28. 19.] and what of all this? becauſe perſons which were converted from Paganiſme, or Judaiſme, were asked ſuch queſtions, therefore none other were baptized but ſuch, and in ſuch a way; *non ſequitur*: or becauſe this was commanded by Chriſt, therefore this was all hee commanded in *Marke* 28. 19. it followeth not. *Auſtin* who was of another mind never imagined ſuch a concluſion would ever bee drawne from his words. The author not naming the Sermon nor the ſeaſon when preached, I will make bold to helpe out therein, that ſuch Sermons uſed to bee preached at *Eaſter*, one of the ſolemne times then ſet for baptizing of perſons; but that it may appeare that onely ſuch were not then in the aſſembly, albeit the growne perſons were thoſe to whom eſpecially ſuch ſpeeches were directed; compare this with that of *Auſtin* in his 4. *Serm. in octav. Paſchæ ad neophytos*, where hee ſaith, To day are celebrated the octaves of Infants, their heads are uncovered in token of libertie, &c. Thoſe children, Infants, little ones, ſucklings, hanging on their mothers breaſts, and ignorant of what grace is beſtowed, as you may perceive, becauſe they are called Infants, even they alſo alſo have their octaves to day. And theſe old men, young men, ſtriplings, all are alſo Infants. By this teſtimony we may perceive a larger interpretation of the word *Neophytus*

phytos, ſcil. any one newly planted into the Church, whether Infant, youth or other, any one who was as new borne Sacramentally in baptiſme of what age ſoever. And that at the ſolemnitie of Eaſter * and Pentecoſt: Of which *Rupertus* and *Boemius* ſpeake, baptiſme of Infants was not brought in for mortalities ſake upon the change of the old uſe of baptiſme at Eaſter, and Pentecoſt, but was in uſe while yet thoſe limited times ſtood, and long before, this corrupt uſe of limiting the time of baptiſme was in force, of which more anon. Yet alſo this I deny not but that corrupt addition to Pædobaptiſme being in uſe in thoſe times of asking queſtions to the child by the ſureties,&c. this anſwer might ſuffice that even Infants too were in that number of young plants mentioned, which did anſwer as is there ſaid by their ſureties. Chap. 2. *Sect.* 2.

* Infants & ſucklings were baptized as well as elder ones even before that change of the limitatiō of Baptiſm to Eaſter, and——

Auſtin is againe quoted for proofe of the 7th. Propoſition, *de baptiſmo contra Donat. lib.* 4. *cap.* 23. *& de Geneſi ad literam lib.* 10. *cap.* 23. now then let us examine what *Auſtine* ſaith there, and how pertinent a proofe it is of the propoſition, hee calleth it there, ſaith "the Treatiſe, a Church cuſtome——and thence concludes by the "witneſſe that Pædedobaptiſme is an ordinance of man brought "into the Church by Teachers ſince the Apoſtles time, and inſtituted by councells,&c. but let us heare *Auſtin* ſpeake for himſelfe at the firſt hand, and not take a report of his words at ſecond hand, leſt it prove a ſlander: thus he ſpeaketh in the former place, "the which the whole Church holdeth as delivered to it, that "even little Infants are baptized, which truely yet cannot be"leeve with the heart unto righteouſneſſe, nor confeſſe with the "mouth unto ſalvation as the Thiefe (he meanes the converted "Thiefe) &c. and yet no Chriſtian hath affirmed that they are "baptized in vaine: and immediatly (Chap. 24.) addeth--- And "if any ſeeke divine authoritie in this matter (*ſcil.* of Infants "baptiſme) although that which the whole Church holdeth, "neither was inſtituted by councells, but alwayes retained, wee "aſſuredly beleeve that it was not delivered but by Apoſtolicall "authoritie, yet wee may truely conjecture (oppoſing this to all "falſe and uncertaine conjectures) of what authoritie or force the "Sacrament of Infants baptiſme is from circumciſion,&c. where firſt in the very place quoted hee ſaith not, that it was a tradition of the Church onely, or from the Church, but was delivered to the Church: and leaſt any ſhould imagine that this was delivered to the Church by any corrupt teachers ſince the Apoſtles times,

Chap. 3. Sect. 2.

Austin in the next Chapter within five or six lines of that in the 23. Chapter mentioned, giveth his arguments to prove that it could not bee delivered to the Church, but by Apostolicall authoritie; first, in that it was never instituted by any councells; secondly, because it was ever held by the Churches, *scil.* since there was any Church planted by the Apostles: and I thinke his arguments are weightie, other things which were of such note (as this of Pædobaptisme was if innovations) either they may bee proved that they came in by such or such councells or authors, or it may be proved, that there was never any such thing in use before such or such a time, which in this case will be hard for any to undertake to make the same good by convincing testimonies or arguments.

* The first witnesse saith flatly it was not instituted by Councells.

But to returne to our Authors, they bring in this testimony to prove that baptisme of Infants was instituted by councells, * what forgery is this? they make him their witnesse to prove it to bee an ordinance of man, the witnesse proveth that it's of divine authoritie: What notable jugling is this? Will they never leave this trade? Let us examine the other place where *Austin* saith that it is a Church custome, if our Authors speake truth, the whole truth, and nothing but the truth of the place quoted, the words there are "as followeth, the custome of our mother the Church in baptizing Infants is not to bee despised, nor by any meanes is the "same to be thought superfluous. Very good then will they say, this place is full for us. Nay stay Sirs, be not too hasty to interrupt the witnesse, whilst hee is speaking; let him speake all hee hath here to say, *scil.* nor were it at all to bee beleeved, unlesse it were an "Apostolicall tradition, &c. So you heare Sirs, hee tells you; it's "such a Church custome, as withall, it is an Apostolicall tradition; and that in the other place quoted, is of Divine authority hee makes account, which is delivered to the Church by the Apostles. As indeed it is, unlesse that any thinke that the Apostles in their Apostolicall ministry erred, and delivered that to the Church, as the mind, meaning and intent of Christ, which hee never meant. And *Austin* hath the very same words, as here in his third Epistle *ad Volusiam*: Nay lest there should bee any stick in the words, *traditum ab Apostolis*, and Apostolicall tradition, hee peremptorily affirmeth, (speaking of the Churches authority in this case of Pædobaptisme) *lib.* 1. *de peccat. merit. & remiss. cap.* 16— *procul dubio per Dominum & Apostolos traditum*, that without all question it "was delivered by the Lord and his Apostles.

But

But our Authors here will not leave *Auſtin* thus, but they will make him ſpeake for them ere they have done, therefore hee is quoted againe in the 28th. Epiſtle to *Jerom*, to confirme their 7th. Propoſition; Content, wee will heare any thing hee can ſay. What ſaith *Auſtin* there? Nay pag. 32. our Authors are ſilent, and onely quote the place, not the words, and leave us to finde the ſenſe out, as *Nebuchanezzar* did his dreame and them to interpret it. But let mee aſſure them *Auſtin* doth rather confirme the contrary, in that Epiſtle, then otherwiſe; clearing both the ſpirituall ends of Chriſtian parents, in haſtning with their children to Baptiſme: and ratifying *Cyprians* judgement touching the caſe of Pædobaptiſme, that hee therein did not frame ſome new decree, but held the moſt firme beleefe of the Church that way. And poſſibly the Authors by adding this teſtimony of *Auſtin* to that of *Cyprians* Epiſtle, and on this ſay, that *Cyprian* ordeined children ſhould bee baptized, they bring this to confirme it, which doth indeed confirme it, that *Cyprian* held this, and ratified this—but not as the firſt Author of it, (which perhaps the Treatiſe would make the world beleeve) but rather as that which the Chriſtian Church had ever firmely beleeved. According as *Auſtin* in his 10th. Sermon of the words of the Apoſtle ſpeaking of Pædobaptiſme, ſaith, "this the Church (meaning the Chriſtian Church) hath alwayes "had, alwayes held, this it hath received from the faith (or do-"ctrine) of the ancients, this doth it keepe moſt conſtantly unto "the end. Yea but pag. 33. our authors cite ſome words of his "in his 28th. Epiſtle to *Jerom*, therefore doe men haſten ſo with "their children to baptiſme, becauſe they beleeve they cannot "otherwiſe be made alive in Chriſt, and to the like purpoſe in his "*Enchiridion*, from the young to the old none are to bee denyed "baptiſm, for ſalvation is not promiſed to the children but through baptiſme, &c. and to the ſame purpoſe *Auſtin* and the Biſhops of the *Mileviſan* councell, wrote, as condemning ſuch as thinke Infants can bee ſaved, without Baptiſme. All this if they intend it, of the neceſſitie of Baptiſme in reſpect of Gods precept, in oppoſition to contempt and neglect: and of ſalvation promiſed in ſuch ſort, as with reference to this, as one ordinary helpe and ſeale thereof, leaving extraordinary wayes and ſecrets to the Lord; Charitie would thinke favourably of their words, eſpecially ſince as much in effect is in this ſenſe held forth, *Epheſ.* 5.25,26,27. But bee it that *Auſtin* ſuperadded his owne Stubble and Straw, Chap. 3. Sect. 2.

Chap. 2. Sect. 3.

yet that hinders not, but the bottome and foundation of that Ordinance was good and sure; you will not say because Papists hold baptisme to bee of necessitie to salvation, that therefore baptisme of growne persons is no Ordinance. That other speech of *Austins*— that as those were circumcised which were borne of circumcised parents, even so should they bee baptized which are borne of parents that are baptized, is sound and good, and no proofe of that 7th. Proposition, that Pædobaptisme is an humane Ordinance. Thus wee see *Austin* hath sped no better then his neighbours.

SECT. III.

Melanction is the next witnesse, who is called in to give evidence to confirme the 2d. 6th. and 7th. Proposition. I am sorry that these bookes cited are not at hand, so that I cannot so well discover the ill dealing, which I suspect; upon the 1 *Cor.* 11. 15. hee is said to affirme; In time past those in the Church which "had repented them were baptized, and it was in stead of an absolution: wherefore repentance must not bee separated from "baptisme. For baptisme is a Sacramentall signe of repentance. It's evident that *Melanction* here speakes of the baptisme of growne ones; those in the Church which had repented were baptized— and so in like case of baptizing adult persons, repentance should not bee separated from baptisme. But to *Melanction* himselfe, it is a *non sequitur*, that therefore Infants ought not to bee baptized, because they cannot repent; witnesse the answer he maketh in his Common places unto that objection against Pædobaptisme. *Loco de Baptismo Infantum.* It is most true saith hee, that in all adult per"sons (Baptisme) faith and repentance are required, but in the "case of Infants this sufficeth, that the holy Spirit is given them by baptisme, &c. As for that definition of Baptisme, that it is a Sacramentall signe of repentance it is imperfect, nor yet will it follow thence, that none else should bee baptized, but such as actually repent; no more then in that circumcision was a signe of Heart circumcision, and therefore of repentance, *Deut.* 10. 16. *Jer.* 4. 4. *Deut.* 30. 6. that none but adult persons were fit to bee circumcised.

Melanction is againe quoted Proposition 6. for saying there is "no plaine commandment in Scripture that children should bee baptized. And if hee did say thus, doth this prove, that there is

no

no command at all, becauſe not plaine or expreſſe, *ſcil.* in ſo many words: you ſhall baptize children? there is a command to bee deduced from Scripture, by neceſſary conſequence, in *Melanctons* judgement; witneſſe the foure arguments which hee drawes from neceſſary conſequence of Scripture to prove it, *Loco de Baptiſmo Infantum*: and witneſſe his hand ſubſcribed at *Wittenberg*, amongſt others, to that Article with its explication touching Pædobaptiſme, as neceſſary in reſpect of divine command, as before wee mentioned, Propoſition 7. *Melanctons* in his anſwer to the Anabaptiſts Articles is quoted, but no words mentioned, that hee ſhould ſpeake, unleſſe the Authors cite him for mentioning the ſtory of *Cyprian* and the other Biſhops determinations about Pædobaptiſme, which were impertinent, in as much as *Origen* is here quoted for ſaying, that Pædobaptiſme was a tradition of the Church. Now *Origen* was before *Cyprian*, and the Church whoſe tradition it's ſuppoſed *Origen* ſaith it was, was long before *Origen*, ſo that *Cyprian* did not firſt ordaine Infants Baptiſme, the Authors themſelves being Judges. I have not that booke of *Melanctons*, and I cannot divine what his words were, unleſſe they were mentioned. And I wonder if they were for their purpoſe, they ſet them not downe. I conclude then of *Melanctons* teſtimonies, as of the reſt, that they are wreſted.

Chap. 4. Sect. 1.

CHAP. IIII. SECT. I.

IUſtin *Martyr* (as the Authors of ignorance, or the Printer by overſight calls *Juſtin Martyr*) in his oration *ad Antoninum Pium*; "I will declare unto you, how wee offer up our ſelves to God, "after wee are renewed though Chriſt — thoſe amongſt us, that "are inſtructed in the faith, and beleeve that which wee teach "them is true, being willing to live according to the ſame, wee "doe admoniſh to pray for the forgiveneſſe of their ſinnes, and "we alſo faſt and pray with them, & then they are brought by us "to the water, and there as wee were newborne, are they alſo by "newbirth renewed, and then in calling upon God the Father, the "Lord Jeſus Chriſt and the holy Ghoſt, they are waſhed in water — Mr. *Blackwood* addeth — that of *Juſtin* alſo, That wee do bring "the party ſo waſhed (not the beleever, as hee expreſſeth it) and "joyned to the brethren, as they are called, where they are gathe-

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" red together (to common prayers and supplications, is not ex-
" preſſed as Mr. *Blackwood* hath it, but thus) that wee may pray
" both for our ſelves and for the party newly enlightned, &c. Now whereas the Treatiſe brings this to prove the third Propoſition, that the people were commonly firſt inſtructed, and then baptized, &c. Mr *Blackwood* is more peremptory in that matter, making this teſtimony contrary, and ſo inconſiſtent with any other teſtimony in the queſtions aſcribed to *Juſtine*, and concludeth hence, that in *Juſtines* time Pædobaptiſme was not in the world. Let us therefore conſider whether this apology and that which is recorded in it, bee ſo demonſtrative a proof of ſuch a concluſion.

" It's ſaid that whoſoever were perſwaded and beleeved, &c. they
" were brought to the water and waſhed -- that proveth that all ſuch perſons were received to Baptiſme, but what? *Ergo*, none but ſuch were baptized? *non ſequitur*. It's ſaid, *Rom.* 10. 13. Whoſoever ſhall call upon the name of Lord ſhall bee ſaved, therefore all ſuch ſhall be ſaved: True, but not *ergo* none other ſhall bee ſaved. For Mr. *Blackwood* grants Infants may bee ſaved. One might better
" have concluded from *Juſtins* ſpeech in that apology -- wee be-
" leeve that God doth love thoſe (onely) which imitate his vir-
" tues -- moderation, love, righteouſneſſe, &c. that they beleeved that God loved no Infants, for they could not imitate -- God in juſtice and love, &c. yet I ſuppoſe Mr. *Blackwood* would bee loth to thinke ſo of thoſe beleevers in *Juſtins* time. And ſo when hee
" there ſaith: But wee have learned that immortalitie (*ſcil.* of bleſ-
" ſedneſſe) is onely theirs who live honeſtly and holily before God; therefore they had learned, that the kingdome of glory belonged to no Infants: For they could not live ſo: here Mr. *B.* will not thinke that excluſive particle [onely] concluding againſt babes, to whom hee holdeth the kingdome of glory doth belong, and why then is a particle farre leſſe excluſive, ſo concluſive againſt Infants? When *Juſtin* in that Apology commeth to ſpeake of the other Sacrament of the Lords Supper -- hee ſaith, unto which
" none is admitted, but hee that doth beleeve our Doctrine, ha-
" ving been waſhed in the Laver of regeneration unto the remiſſi-
" on of ſinnes, &c. but hee ſaith not ſo in the other -- none but ſuch as beleeve what wee teach to bee true, &c. are waſhed or baptized, &c. Mr. *B.* might have conſidered that the occaſion of this Apology was to take off aſperſions caſt upon growne Chriſtians, as for their babes they were not eyed by the adverſaries, as capa-

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ble ſubjects of ſuch crimes charged on their Parents. Hence that Chap. 4.
"ſpeech in this Apology— you when you heare mee expect a *Sect.* 1.
"Kingdome, raſhly ſuſpect it of ſome humane kingdome, when
"wee ſpeake it of the kingdome of God. So they endeavour to
"make us daily infamous by objecting impious crimes againſt
"us—and—heinous things are divulged of us through the peo-
"ples tales of putting out light, and then lying promiſcuouſly to-
"gether, & of devouring mans fleſh, &c. and that at our ſacred my-
"ſteries we promiſcuouſly commit filthineſſe, &c. So that it were impertinent to mention their religious way of devoting and offering up their children to God, they were not accuſed, no apology is needed for them; but it's meet to apologize onely for the perſons accuſed, and declare what manner of perſons they are, and how they devote themſelves to higher and holier uſes, &c.

Let the reaſons bee weighed which *Juſtin* here urged, why they baptized perſons adult, and with him that urgeth thoſe for reaſons, it enforceth more then probable grounds to convince, that Baptiſme of their Infants was in uſe. For having ſpoken of that their being new borne, as they were, (that is Baptized) hee gives theſe two things as reaſons: *Dixit enim Chriſtus, Niſi renati fueritis, non intrabitis in regnum cælorum*; & addes—*rationem ejus rei hanc accepimus ab Apoſtolis, quoniam prima nativitas, nec ſcientibus, nec volentibus nobis ex complexu parentum, humoreque, genitali, &c.* Firſt, the neceſſitie of regeneration in and by Baptiſme (as the ordinary way.) [For ſo hee underſtands *Iohn* 3. 5. whether rightly or no, I diſpute not, but to him it was ſo and that ſufficeth.] Secondly, the native pollution and originall ſinne (for that hee intends by nativitie] received from their parents; which are reaſons valid as well for baptiſme of Infants as growne ones too, and with any, to whom they are reaſons for Baptiſme, and are the very reaſons uſed by *Origen, Cyprian, Ierom, Ambroſe, Auſtin*, and others, whoſe judgement was for baptiſme of Infants, as well as adult perſons.

Yea but there is no mention made here of Infants baptiſme, no nor was it ſuitable to the occaſion of the Apology, as wee ſaid before, and yet it followeth not, that it was not practiſed then, becauſe not expreſſed. Mr. *B.* ſaith, hee ſets downe here the practiſe of the Church, both for word, prayer and adminiſtration of the Sacraments, and that *ex profeſſo*. Yet Mr. *B.* may perceive that there is no mention of any doctrinall inſtructions held out at the baptiſing of perſons, or at the adminiſtration of the Lords Sup-

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Chap. 3. Sect. 2.

per, occasioned by the joyning of new members to them at other times. Afterwards indeed when hee commeth to speake of the manner of their carrying it on the Lords day, hee mentioneth something that way, but nothing in speaking of occasionall meetings for solemn closing with baptized persons at other times. Yet I thinke Mr. *B.* would bee loth to conclude the word was not taught, when the Sacraments were administred to any. If he omit a thing which is *professo*, hee was to mention, what wonder if he passe over in silence a matter of which hee had not then occasion to speake? *Tertullian de corona militis* saith almost as much in substance as *Iustin*, and it is as well urged against Pædobaptisme, because hee saith, when wee come together to the water, wee doe promise there to renounce the Devill, &c. Yet it is evident Baptisme of Infants was in use in his time; why else doth hee condemne it, and would not have their Susceptors runne hazzards by becomming sureties for them? So that this is but a fallacious way of concluding *à dicto secundum quid, ad dictum simpliciter*. Something more wee shall adde of *Justin* occasionally afterwards.

SECT. II.

Rabanus is the next witnesse to Propos. 3. which saith the "Catechisme which is the doctrine of faith, must goe be- "fore baptisme, &c. hee was *Anno* 840. when none questions the constant use of Pædobaptisme, and so the intent is not touching what is to goe before their baptisme, but what was to precede the baptisme of Pagans or Jewes turned to the faith. *Rabanus de institutione Clericorum* hath that passage of the 4th. *Carthage* Coun- "cell; Those which are to bee baptized are to give in their names, "and are to bee long under abstinence of Wine and Flesh, &c. and "yet in the same place saith, Whether Infants or young men come "to the Sacrament of regeneration, they no sooner approach to "the Font of life, but the uncleane spirit is driven away from "them by the exorcising of the Priests, &c. These are no contraries but may very well stand together with *Rabanus*, that those that are to bee baptized bee so prepared thereto, *scil.* if adult, and yet Infants also not capable of such preparation may and are to bee baptized, wherefore this is still but racking of Authors to make them speake that which they never intended.

SECT.

Chap. 4. *Sect.* 3.

SECT. III.

Baſil is the next Author brought in, *Contra Eunomium l.* 3. ſaying, muſt the faithfull bee ſealed with Baptiſme? Faith muſt præcede and goe before. Mr. *Blackwood* inlargeth the teſtimony in words to like purpoſe. For Baptiſme is the ſeale of faith, faith the confeſſion of the Deity: For firſt hee, (*ſcil.* that is made godly by grace of whom hee before ſpake) muſt firſt beleeve and after bee ſealed with baptiſme – and – baptiſme is the forgiveneſſe of the debt of priſoners, the death of ſinne, the regeneration of the ſoule, – How can this, ſaith Mr. *Backwood*, bee affirmed of Infants? And againe – I will roule in mire – walke deceitfully – ſweare and lie, and then when I am full with evills, I will ceaſe and receive baptiſme – which ſhewes ſaith Mr. *B.* at what time perſons were wont to bee baptized, not in their Infancy, but when they were men, if the faithfull – if one that is made godly by grace bee to bee baptized – hee muſt firſt profeſſe his faith: *ergo*, none other is to bee baptized, if brought to baptiſme in any other way – *non ſequitur*; yea but that doth plainly reſiſt the tradition of wholeſome baptiſme – For baptiſme is the ſeale of faith, &c. ſaith *Baſil*. What doth reſiſt the wholeſome tradition of baptiſm? Pædobaptiſme without actuall faith expreſſed? — *Baſil* intended it not, but if one that is made godly by grace (being changeable by nature) ſometimes by negligence fall from grace, &c. and ſo hold forth any other thing then is conſonant to the doctrine of the Trinitie confeſſed in Baptiſme; This is reſiſting that tradition of Baptiſme, he doth not intend by tradition of Baptiſme a rule that onely actuall confeſſors of the Trinitie muſt bee baptized. Let him expound himſelfe; for in his fifth booke againſt *Eunomius* pag. 119. ſpeaking of that forme of baptizing in the name of the Father, Sonne and Holy Ghoſt, hee calleth that the tradition, *ſcil.* touching baptiſme, if by his deſcription hee intend the ſeale of faith, *ſcil.* the Covenant and doctrine of faith, it hurts us not, if of faith whereby wee beleeve, it is an imperfect deſcription of baptiſme. Baptiſme, ſaith hee, is the forgiveneſſe of ſinne, &c. if he meane it, that it is ſo really to all that are baptized, then *Simon Magus* and *Ananias* had not periſhed in their ſinnes, if hee ſpeake it, that it is ſo Sacramentally, that may bee affirmed of Infants Baptiſme. As for Mr. *B*'s expoſition that *Baſils* other ſpeech, I will lie and ſweare, and when full of evills &c. then receive Baptiſme;

Chap. 4. Sect. 4.

tisme, sheweth the time when persons were wont to bee baptized; I wonder at his collection, doth hee thinke men should sinne to the full, till they are even weary, and then come to bee baptized? is that a fit time, when they have served the Devill to the utmost, and been his old sworne trustees, then to list themselves under Christs command? Verily if Mr. *B.* thinke so, *Basil* did not, for hee rather reproveth persons for deferring their Baptisme, as if a man might bemire himselfe in sinne as much as hee would, and then at last one washing in baptisme would make all clean, which hee thus sarcastically derideth.

Aretius had no such thought of *Basils* judgement in this case, who yet had reason to know *Basils* mind, better then Mr. *B.* or *I.* And hee in his Commentary on *Luke* 18. brings in *Basil* as using this argument amongst others— *Infantes capaces sunt τῆς διὰ βαπτίσματος σωτηρίας, ergo etiam participes sunt ipsius Baptismi.* — *Basil* then had other arguments for Pædobaptisme: but this was one, Infants are capable of salvation sealed in Baptisme, therefore are they also partakers of Baptisme.

SECT. IIII.

Mr. *B.* in his Preface useth the same argument.

Eusebius testimony *lib. 6. hist. eccl.* touching *Origens* and others being Catechists at *Alexandria*, might have been spared: none denying but that Adult Pagans, or the adult children of persons baptized, were to bee so catechised (thence the name of *Catechumeni* in Authors usually so taken.) But that hindred not, but that children also were baptized in *Origens* time, witnesse *Origens* words in his second Tom. Hom. 14. upon *Luke*: little ones (saith hee) are baptized unto remission of sinnes, &c. The Authors stories to confirme the third, fourth, and fifth Proposition might have been also spared, as not concluding what they intend, that in those times no Infants were, or were to bee baptized. Some were adult Pagans, which came in upon their owne right onely, and were amongst the number of such *Catechumeni*, whose baptisme were prevented by Martyrdome, as the woman the Treatise mentioneth, Proposition 3. and *Evirnitana* the Virgin, Proposition 5. and sundry others mentioned by *Cyprian de baptismo hæret.* quoted by Mr. *B.* in his Preface. Some adult Pagans, which after instruction, actually came to receive baptisme of which the treatise mentions examples, as *Clodoveus* king of France with his 3000. Souldiers, also those learned men, *Victorinus Afarcellianus* and *Justinus* in the

the time of *Decius Quirinus* the Roman Captaine under *Trajan* Chap. 4.
Hermingildus, *Anno* 700. in the dayes of *Tiberius* the second, *Tor-* Sect. 4.
pes in the dayes of *Nero*, *Nemissius* in the time of Pope *Stephen*
" and of *Valerian* and *Gallienus* Emperours and *Basilica* in *Gallie-*
nus his time, *Mauro*, *Honoratus*, *Ragatianus*, *Hilarius*, *Victorinus*,
Apronianus, *Tobia* King of *Persia*, *Claudius* the Roman, and his
wife in Pope *Gayus* his time; they might have more instances too,
but these are more then enough, unlesse pertinent, proving what is
not denied, that adult Pagans were first catechised ere baptized. But
what then? *ergo* none else but such baptized? *Non sequitur.* If we were
now to deale with *Indians* in such sort, wee would take the like
course, yet maintaine Pedobaptisme to bee an ordinance of Christ.
Cyprian which mentions that of the *Catechumeni*, yet who more
strong for Pædobaptisme then hee? *Austin* who *l.* 8. *Confessionum*
writeth of *Victorinus* his open confession before his baptisme,
yet who pleads more for Pædobaptisme then hee? some were
children of Christian parents, which yet were not baptized, till
growne, as *Ierome*, *Ambrose*, *Austin*, *Gregory*, *Nazianzen*, (added by
Hen. Den) *Constantine* the Emperour, *Theodosius* the Emperour,
Lugerus, *Pancratius*, *Pontius*, *Nazarius*, *Tecla* and *Erasma Tusca*,
a certaine brother mentioned in *Eusebius*.

And what of all this? *ergo*, children of inchurched Parents
ought to stay unto adult yeers, before they bee baptized, because
these did so: *Non sequitur. A facto ad jus non valet consequentia.* Nay
then they should stay, till neere their death, because *Constantine*,
Theodosius and others did so; which to our Authors would bee
a *non sequitur*. Yea, or at least wee must stay till 30. yeeres old, be-
cause *Jerom*, *Austin* and others did so, or what is the sequell here-
of? Is it this, *ergo* none other which came of Christian Parents
were in those times baptized, till grown up to full yeers of dis-
cretion? — I wholly deny it, if the Authors had brought as many
more instances,, unlesse they could say and prove it, and so it was
with all other children of Christian Parents, their induction is
not regular. It is evident that the baptisme of such persons was
deferred through corruption in the persons, whom it concerned.
Some out of groundlesse suppoſals of a necessitie to conforme to
Christs baptisme, who was baptized at 30. yeers old. Whence it
is that *Gregory Nazianzen* refuteth that ground of deferring bap-
tisme. Others thought it might bee some defilement, yea defacing
to their childrens baptisme, as well as their owne, if they sinned

Chap. 4. Sect. 5.

after baptisme, and therefore thought it good to bee deferred. Others had a superstitious conceipt of an excellency of being baptized in *Jordans* waters, above others which occasioned *Constantine* deferring his Baptisme, *Euseb. lib. 4. de vita Constantini*, *Theodoret lib. 1. Hist. Eccles. c. 35.* some parents were discouraged from bringing their children to baptisme through the covetousnesse of the Ministers, requiring (as then the use was) so much for an offering from and for any persons which were baptized, which occasioned delayes in many. Whence that Canon of the Councell of *Elleberitanum* cited in *Trecins* his Decretalls; that every Bishop should looke to it, throughout the Churches, that those which bring "their Infants to Baptisme, if they offer any thing freely of their "owne accord it should bee received of them. But if otherwise "through povertie they have nothing to offer, the Priest should "not violently take any pawnes of them, because many of the "poorer sort fearing the same did withhold their children from "Baptisme.

SECT. V.

BEsides many other causes mentioned by *Gregory Nazianzen* in his 40th. Oration *de baptismo*, where hee blameth not onely the deferring of elder persons that are at their owne dispose, but the deferring of the baptisme of children by their Parents, and because *Gregories* testimony is made use of by the Treatise in confirmation of the fourth Proposition. Its meet it should bee cleared, whether hee bee more ours or yours. I deny not but hee giveth his advise out of case of danger of death, the childrens baptisme bee deferred, till they are three yeers old, this was his peculiar fancy in this particular, but yet this is not to speake for the Anabaptists tenent, which say a man must first bee of yeares of discretion, able to hold forth his knowledge in Articles of Religion, besides his faith in Christ, and repentance of his sinnes, &c. this a child of three yeeres old is not able to doe, wee say that unripe children before capable of professing their knowledge, faith and repentance are to bee baptized, and such a one is a child also of three yeers old. And I wonder our adversaries urge not a speech of his in that oration speaking of persons that cannot receive baptisme, hee reckons as some growne ones that cannot through some suddaine exigent albeit they desire it: so others which cannot by reason of their Infancy, but hee intends that of such as

cannot

cannot come of themselves, unlesse by others helpe: and especially Infants, which cannot come meerely in their owne right. And he speakes of persons who if not baptized, they themselves are exempted, from guilt of neglect or contempt, albeit not of losse by it; as his words evidence speaking of them, ὡς ἀσφραγίστους μὲν ἀπονήρους δὲ, ἀλλὰ παθόντας μᾶλλον τὴν ζημίαν ἢ δράσαντας, which being unsealed or unbaptized are without sinne, although they suffer losse or hurt, but doe not act: it unlesse they are not without originall sinne, that is not his meaning, but they themselves sinne not therein personally in neglect or contempt of Gods Ordinance, (and therefore albeit he had inveyed so much against the sinne of those whose baptisme was deferred, hee hereby cleareth them from that blame) but hee accounteth that even those babes are sufferers in this omission, and at a losse, that in others right, and by others helpe they are not brought to baptism, albeit by reason of Infancy they cannot of themselves receive baptisme, and that this is his meaning let his words declare; *ibid.* νέπιον ἔστι σοι μελαβέτω ἐκ βρέφους ἀγασθήτω ἐξ ὀνέχων καθιερωθήτω τῷ πνεύματι, σὺ δέδοιχας τὴν σφραγῖδα διὰ τὸ τῆς φύσεως ἔθνες ὡς μικρόψυχος, ἡ μητὴρ καὶ ὀλιγόπιστος, &c. Hast thou an Infant? "Let not wickednesse take occasion (*scil.* to cause a deferring of "it's baptisme) let it bee sanctified from Infancy, and consecra-"ted to the spirit from its tenderest age, yea but by reason of the "weakednesse of its age thou art affraid to have it sealed? how "art thou a mother of a feeble mind, and of a very little faith? where he toucheth upon another cause why Christian Parents sometimes deferred their childrens baptisme, *scil.* a distrustfull feare of hazzarding their babes health if dipped, as amongst many the use then was in baptisme; so then hee chargeth the matter not upon the child but upon the parent in point of guilt if not baptized: and observe hee accounteth it a wickednesse, not thus to devote them from their tenderest yeeres, their first birth (*ab ipsis unguiculis*, as the word is) unto the Lord in baptisme, and that sinne taketh occasion to put it selfe forth very much in case of Infants, whence Parents are tempted to deferre their childrens baptisme, and imputeth it to the weakenesse of their faith) which if stronger might arme Christian parents against any seeming discouragements, hee maketh the practise of Infants baptisme a matter of faith in Christian parents, if they had faith enough they would not deferre the same, and *ibid.* answering the query about Infants baptisme, that it were better they should bee sealed without know-

Chap. 4. Sect. 5.

Chap. 4. Sect. 6.

ledge then die without baptisme, hee giveth his reason from circumcision, which was wont to bee administred the eighth day after the childs birth, and in the same Oration hee said, that albeit other things had their definite seasons, yet all times were fit for washing or baptisme, because no time was free from hazzard of death, and that the time of our salvation was at all times to bee attended— καὶ πᾶς ἔστω σοι καίρος τοῦ βαπτίσματος ὅρος; every season is a time for thy baptisme: and speaking of pretences to put off baptisme hee addeth, πάσης ἡλικίας ἅπτεται, πάσης ἰδίας βίου, δία πάντων ἀποκρυσθήτω; it reacheth all degrees of ages, all kinds of life, it armes one against assaults which may bee occasioned by any of them, *scil.* by Satan: and *ibid.* speaking in answer to such as pretend Christs age when baptized; hee was pure in and of himselfe, and needed not purging as thou dost, there was no danger to him in the delay of baptisme, but no little hazard impendeth over thee, if but from hence, that thou art borne onely in sinne, and being not immortall must die. Hence his description of baptisme under divers notions, calling it a gift, because saith hee its given to them which have contributed nothing before hand thereto: grace, because its bestowed on such as are indebted: baptisme, because sinne is buried in the water, *scil.* Sacramentally: and now let all judge to which side *Gregory Nazianzen* most propendeth; hee himselfe was baptized at above 30. yea but he approveth not of it as lawfull in any case to deferre it to above three yeeres, and in some cases, *scil.* of hazard of life, to be administred before; surely if hee had thought baptisme of a very babe unlawfull as Anabaptists doe, hee could not bee ignorant, that upon no pretence of any hazards of life any sinne was to bee committed. *Austin*, *Jerom*, and *Ambrose* were baptized when grown up men, yea but when they better understood the point they disallow neglect of childrens Baptisme, as the parents sinne, as *Jerom* in his Epistle to *Læta*, and *Austin* frequently, and so *Ambrose* all one for Pædobaptisme as an ordinance of God, and so as counting it sinne to neglect it.

SECT. VI.

BUt to returne to our stories, wee know what *Origen*, and *Austin* have said, what was the use of the Churches from the Apostles time as well as what was done in their time; wherefore if wee had no instances of children baptized that would suffice; But story will

will furnish us with instances of children baptized within the compasse of time wherein this Treatise presenteth us with instances. Chap. 4. Sect. 6.

Polydore Virgil in his second book of the History of *England* speaketh of King *Lucius*, saith, that he *Anno salutis* 182. *regni vero* 13. "being moved out of a love of Religion, dealt with *Eleutherius* "Bishop of *Rome* by letters, that hee would admit him and his "people by baptisme unto the number of Christians. Upon "which *Fugatius* and *Damianus* (men of eminent pietie) were "sent into *Britaine*, who baptized the King with his house, and "his whole people, and therefore the *Brittish* children too, unlesse no part of *Lucius* his people, which *Johannes Balæus* more fully cleareth, in his booke of Brittish writers, *Centuria prima cap.* 27. where hee reciteth the occasion why *Lucius* sent *Elvinus* and *Meduinus* (two prime men) unto *Eleutherius* to bee this—And *Lucius* sent thither the more speedily, because hee heard that the name of Christians begun every where to be inlarged, and that many of the Nobilitie, (especially at *Rome*) together with their wives and children, had sworne unto that Christian faith (*scil.* were baptized;) for that was that hee writ about as before wee had it, that hee and his, might bee reckoned amongst the number of Christians; and baptisme is a solemne obligation of the party baptized unto the Christian faith.) Afterward when the Pagan *Saxons* had overrun *Brittaine* and Religion began to be worne out againe, *Gregory* the first sent over *Austin*, *Anno* 596. where after he had preached amongst the heathen *Saxons*, hee baptized 1000. men, women and children in a River. History of *Brittaine* pag. 214. *Inus* also King of the West *Saxons* with his Counsell made Lawes touching the orderly living of Ministers and Infants being baptized within 30. dayes. *Beza*'s hist. Dr. *Usher* also in his booke of the Religion of the ancient *Irish*, *cap.* 5. saith that the *Irish* did baptize their Infants, without any consecrated Chrisme; and that corrupt use of Chrisme wee know was very ancient indeed. And before *Clodovius* King of *France* was converted, whilst hee was yet Pagan, his gratious wife *Clotild* daughter of the Duke of *Burgoine*, having a sonne by him, it was baptized by the same *Remigius* Bishop of *Raines*, (which afterward baptized him being converted as the Treatise saith) at which Pagan *Clodovius* was at first displeased. Afterward shee brought forth another sonne, which by the Kings consent was in like sort baptized; after which Pagan *Clodovius* being put to the worse by the *Almaines*, vowed, if hee got the victory

Anno 170. according to *Balæus*, others say, *Anno* 173.

Beda hist. l. 3. *c.* 7.

Chap. 4. Sect. 7,8. victory he would imbrace the Christian faith, to which his wife had so oft perswaded him, and proving conquerour did so, and was baptized by *Remigius*. *Fabian*, 1 par. of his History c. 97. the Centurie writers give other Instances *Cent. 6. cap. 6.* mentioning out of *Gregorius Turocensis*, the young sonne of *Chilperick*: also of *Theodebert* borne to King *Childebert* as baptized, as also *Theodorick* another child of his baptized, also of a young sonne to King *Egilolph* baptized; other instances might bee given out of *Nauclerus*, the authors of this Treatise mention *Constantines* baptisme, when so old; but why doe they not mention also his sonne *Crispus* too, which was baptized as well as hee by *Sylvester* Bishop of Rome saith *Nicephorus hist. Eccles. l. 7. c. 23.* the authors mention *Clodoneus* his Baptisme but not his children, and *Constantius*, but not his sons baptisme, doe either discover their ignorance or guile.

SECT. VII.

THe next Authors testimony to the third Proposition is that of *Polydor Virgil de Inventoribus rerum, li. 4. cap. 4.* It was the custome in old time to baptize those for the most part which were come to their full growth apparelling them after baptisme in white, which was done at Easter and Pentecost, &c. yea but before the old time of baptizing grown persons at Easter, (which was certaine hundred yeeres after Christ ere that custome began) children were baptized (as is confessed they were) in *Origens* time, and before, by a Church custome; for then it was the custome before this custome came up here mentioned to baptize children. And let us heare whether *Pollidor Vilgil* in the very quoted place will not say as much, for hee there expressing his judgement for Pædobaptisme doth quote *Cyprian* as speaking of it as [from the beginning] that albeit Infants could not make confession of their faith by reason of age, yet others confession should bee instead thereof in baptisme; now if that were *à principio*, even from the beginning of the Christian Church; Pædobaptisme was ancienter then this old custome, and for this also *Polydore* there citeth *Ambrose lib. 2. de vocatione gentium.*

SECT. VIII.

BEatus *Rhenanus* upon *Tertullian* is next, who is said to write that the old custome was that those that were come to their full growth at Easter, &c. they leave out the word [*ferè*] *almost*, or

or for that most part,&c. and the reasons hee gives why it was so, *scil.* because thousands of Pagans daily flocked then to the Churches, then the Infants being compared to those Pagan parents, and children which could conceive of what was taught them, yea and those adult Pagans thus flocking in by thousands daily, no wonder that it bee said that it was then the use for the most part that those who were baptized, were at their full growth, and adding the other causes of deferring baptisme, no wonder *Shamier* (who yet speaketh of Pædobaptisme) speakes of so few children of old baptized. Chap. 5. Sect. 1.

CHAP. V. SECT. I.

TErtullian *lib. de baptismo* cited also by Mr. *Blackwood* more "amply, thus: for every persons condition, disposition, "and age, the delay of baptisme is more profitable, "especially about little ones: for what need is there (if "there bee need as some copies have it, which Mr. *B.* leaveth out) "that sureties should bee hazzarded, who by their mortalitie may "faile of their promises, and bee deceived with the going for-"ward of an evill towardlinesse? but herein the treatise dealeth more plainly then Mr. *B.* who leaveth out that saying cited in *Tertullian*; Suffer little children to come to mee; upon which hee glosseth, as followeth in Mr. *B.* — Let them come when they are "young, when able to bee instructed, let them become Christi-"ans when they know Christ,&c. *Ibid.* for no lesse cause are unmarried persons to bee delayed in whom the tentation is prepared,&c. the Treatise urgeth this testimony to prove that *de facto* children before they were instructed were not baptized. Mr. *B.* seemes to urge that *de jure* they ought not: As for the first, it's rather a strong proofe that Pædobaptisme was in use in the Church; in *Tertullians* time: for supposing *Tertullian* against Pædobaptisme, his testimony is the more valid, enemies will not flatter us; if they were not baptized, why doth hee mention their susceptors or sureties — which ran hazzards by being their susceptors? *Tertullian* was not so sottish to oppose an Imaginary abusive practise; if no such thing were in *rerum natura* in his time; why doth hee affright persons from being susceptors by the hazzards they runne in their childrens liablenesse to death, and to distempers, and by

Chap. 5. Sect. 1.

the latter, their outbreakings into sinne to deceive their suscep-
tors expectations, if no such thing? it had been dangerous to
start such a novelliſme: if never before practised. And indeed *Ori-
gen* contemporary with *Tertullian* (according to *Osiander* and *Fune-
cius* account) hee saith in the place quoted in his 14th. Hom. on
Luke that little ones were in his time baptized.

All the question is then *de Jure*, how farre the testimony is valid
to prove that Infants should not bee baptized; some make ac-
count that *Tertullian* was not simply against baptisme of Infants,
scil. if of beleevers, but of baptizing Infidell Infants, then offered
to baptisme, as it might be supposed of unmarried persons, if In-
fidels, to delay Baptisme; others thinke hee intends to deny the
absolute necessitie of Baptisme in case children are like to die, then
to baptize them out of an opinion of such necessitie of it, albeit
afterwards that hazzard of mortalitie being over, they might
bee baptized, and it's probable enough out of their doubling of
the word *necesse* (*si tamen necesse sit*) *&c.* and truely if *Tertullian* was
against it in his judgement, it was one of the dotages of his age,
as was Montanisme, denying second marriages, witnesse his booke
de Monogamia: and hee forgot himselfe if that was his intention,
to deny childrens right to baptisme, since that in his booke *de
anima cap.* 21. speaking before that every soule hath an evill spirit
"in it, he addeth, so that the nativitie of none almost is cleane (at
"least if borne of Pagans) for here it is that the Apostle saith, that
"one borne of either sex being sanctified, hee is holy as well by
"the prerogative of the seed as by the discipline of instruction,
"but (saith hee) else they were borne uncleane: but now not-
"withstanding hee would have it to bee understood that the
"children of the faithfull are devoted to holinesse, and conse-
"quently to salvation, that in respect of these pledges of hope,
"hee might patronise marriages which hee had judged to bee re-
"tained, otherwise (*scil.* if that had not been his meaning) hee
"would have mentioned that definition of the Lord: unlesse any
"one bee borne againe of water and of the Spirit hee shall not en-
"ter into the kingdome of God, that is, shall not bee holy, and
"then addeth immediatly *cap.* 22. as his conclusion, so that eve-
"ry soule is so long reckoned to bee in *Adam*, till they be recoun-
"ted to bee in Christ, and so long unclean untill recounted *scil.* in
Christ. And in his booke against *Marcion lib.* 4. *p.* 92. but behold
how God loveth little children (*sc.* of the Church) in that he teach-
"eth

eth that thoſe which would bee for ever great, muſt bee ſuch as they are, and brings that as another argument of it: that God was ſo gratious to the *Ægyptian* Midwives for ſparing of the Jewes children, ſo that hee ſpeakes not this of all children but of thoſe of the Church, as alſo that which hee ſaith *de anima*, hee ſpeaketh it not of all ſorts, but of the children of the faithfull, as is evident. And hence I will make bold after Maſter *Blackwoods* example to make ſome obſervations. 1 That *Tertullian* accounted not all children alike in point of birth — cleanneſſe, but ſome cleane, others uncleane. 2 That hee accounted that holineſſe of children mentioned 1 *Cor.* 7. to bee no civill holineſſe of legitimacy, or creature holineſſe of holineſſe to uſe, but a holineſſe of a higher nature: ſuch as implyeth right, at leaſt externall, of entring in Gods kingdome: making this of being holy to be one with that, or to include it (*ſcil.* according to men) and to include as much as to bee accounted in Chriſt, *cap.* 22. the beginning. 3 That children, of beleevers come to bee holy in this ſenſe mentioned, not by inſtruction of diſcipline meerely of which they are capable when they come to yeers: but by being borne of either parents ſanctified or the faithfull, or perſons laying hold on Gods covenant, &c. (for hee maketh being borne of either parents ſanctified and children of the faithfull, &c. one) they are holy as well by prerogative of ſeed (ſaith hee of which they are partakers as ſoone as they are borne) as by inſtitution of diſcipline. 4 That he maketh this the force of the Apoſtles argument to perſwade to retaine marriages in queſtion in regard of ſuch pledges of hope, children thus holy ſpringing from married perſons whereof one at leaſt is a beleever, &c. 5 That therefore *Zwinglius* was not the firſt author as ſome ſay of that interpretation, that by the ſanctifying of either Sex by that other being faithfull, children come to bee holy with holineſſe of priviledge, hence that of being holy by prerogative of ſeed, *ſcil. quat.* covenant ſeed. And from the other place it appeares that *Tertullian* judged the children of the Jewes to bee not in a bare carnall covenant, or beloved with a meere common reſpect of God as others, but in the judgement of his charitie hee accounts them beloved, with a ſpeciall love of God: ſo as to become patternes to ſuch as are alwayes great in Gods favour as well as otherwiſe. Now how theſe things will ſtand with *Tertullians* denying them baptiſme, I leave to all judicious and ſober minds to determine; hee may forſake his owne principles in this as in

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other things, hee did; but if hee hold to the same hee must bee ours and not yours.

But let us suppose *Tertullians* judgement against pædobaptisme: hee is not the first that gave erroneous counsell, and held erroneous tenents: though he bee the first that ever advised (so farre as I finde in authors) that infants baptisme should bee delayed, and his judgement may not carry it, but the grounds of his judgement if they are Scripture proofe; and first he acknowledgeth the argument, taken from *Mat.* 19. Suffer little children to come unto me, to enforce baptisme of these there intended: albeit hee expounds that of their comming to Christ by baptisme to bee understood of their comming, when they are growne up, when they know Christ, when they aske it, when they understand the right of Baptisme, and can pray and fast. But Mr. B. (which cleaveth to *Tertullian*) and others of his minde, denye it to bee any ground of baptizing any. 2 Hee counselleth (as the treatise hath it) that unmarried folke should have their baptisme also deferred, whilest they yet suffer tenttaions; the Treatise indeed saith, young unmarried virgins: but *Tertullians* word is, *Innupti*, unmarried persons, of what age soever, now how doe Anabaptists like *Tertullians* counsell herein? Suppose a person never marry, what, must he never bee baptized as never yet suffering this tentation? or suppose young persons of 20. or 30. yeares old, judged to be beleevers, but yet not married; they belong to Gods kingdom, but have not yet suffered such tentation, must their baptisme now be deferred upon this ground of *Tertullian*, because not married, or not yet going through such tentations? I trow not; then *Tertullians* counsell about delay of baptisme is not good it seemeth.

3 Hee counsels delay of baptisme of any to Easter and Pentecost (albeit therein hee speaketh not so peremptorily as in the other) Was this good counsell to put baptisme to such set times of the yeare, when yet no time is set in the Scriptures, both *John* and Christs Disciples, and the Apostles baptized at any time of the year. I suppose this counsell will not downe with them.

4 Hee counsels delay of Infants baptisme (for it was but his counsell at the most as it was in the other) answering therein that argument, which even in his time was used for pædobaptisme (not first by *Zuinglius*) *scil. Suffer little Children to come unto me, and forbid them not, &c.* Yea (saith *Tertullian*) let them come indeed, but *dum Adolescant, &c.* when they are growne up, &c. hee yeeldeth it to

bee

bee a ground of their comming to Christ, and that by baptisme as one way of their comming to him; but not of their comming so soone, but rather when they themselves could aske it, &c. this is his glosse upon the place: but how absurd is this glosse, as if Christs intent in rebuking the Disciples for hindring those babes from comming to him, were thus? Yee do very evill to hinder those babes from comming now to me for my blessing (like them in like case) because they (and others like them) should rather come when they are more grown up, when they know mee, when they themselves (and not as now their parents onely) can aske and desire it at my hands, &c. But why then are these Disciples rebuked for seeking to put by their comming so young, and not themselves desiring to come? nay then verily the Disciples rather were in the right, which would have had them staid longer, and not Christ which urgeth it as an argument for comming at that time, and accordingly at that time fulfilleth the parents desire in blessing of the babes: but none herein surely will owne *Tertullian*. Another testimony of *Tertullians* is urged to confirme the fifth Proposition, *scil.* that *de corona militis*. "When wee come together to the water, and a little before wee doe promise there in the hand of the Minister, that "wee will renounce the Devill and his pompe, and bee ducked "three times, and say no more thereto then what the Lord com- "mands in the Gospel; and as we goe out of the water, where- "in wee are baptized, we eat milke and hony together, and refraine that whole weeke from washing and bathing. So far in the Trea- "tise, but the Authors leave out what followeth, *ibid.* wee make "oblations for the dead, for our birth-dayes yearely, and a little "after, wee crosse our selves at every step, and in every place, sitting downe, and rising up, &c. All this proveth what the *Adulti* did, and what was required of them at their baptisme, but this disproveth not, but that infants baptisme was in use, and that they did promise as much by others: for why else did *Tertullian* give his counsell (as is supposed) against the same? Yea, that (notwithstanding *Tertullians* argument there) baptizing of infants without requiring from them personall confession of faith, was a right use of the institution. Yea I wonder the Treatise bringeth this Testimony to prove the right use of baptisme according to Christ and his Apostles: what were those oblations for the dead by the persons baptized, and those superstitious crossings, forbearing of washings and speech, eating milke and honey, &c. were these ac- Chap. 5. Sect. 1.

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cording to the institution of Christ and example of the Apostles? Surely no.

SECT. II.

THe next testimony is taken from Counsells and Decretalls, either *ex concilio Gerundensi* concerning the Catechumeni (or those that are instructed in the faith (saith this Treatise) It's ordained that they should all come at Easter and Pentecost. This is the proofe of the fourth Proposition, that the children of the faithfull, &c. as if the Catechumens were onely the children of the faithfull, when all adult Pagans were such: and say that Adult children too of persons joyned to the Church, but formerly Pagans were amongst the Catechumens, yet not their babes, babes were baptized both before the superstitious [limiting] or order of limiting the time of baptisme as wee proved, and whilst it was in force too as wee proved out of *Austin*, Sermon foure in Octavo *paschæ ad neophytos*; yea the *concilium Gerundense* Can. 3. hath these words, *de parvulis, &c.* concerning little ones new borne, its ordained, "that if they bee weake (as is usuall) and that they desire not to "suck; that even the same day they are borne, they if they bee brought may be baptized; so that this is the old trick of concluding *à dicto secundum quid ad simpliciter*, neither is any other conclusion to bee made from the next proof *ex concilio Laodicensi*, The "Disciples or Schollers in the faith, who are to bee baptized "must before learne the faith, and then upon the Thursday the "last weeke in Lent must acknowledge the same before the Priest or Bishop: which is repeated in confirmation of the fifth Proposition, and the former answer is full to this objection, which was even now mentioned: so *ex consilio Martini*, and *Nicolai* Popes (which is againe urged, Proposition fifth) the Catechumeni must first learne the Creed, what is intended to adult Pagans by your counsell is prevented, to conclude against the children, babes and all, contrary to *Martins* intent who was *Anno* 646. long after the unquestionable use of Pædobaptisme, and *Nicolaus* was after him. No more was intended by that quotation [in the Decretalls *ex Au-* "*gustino ad Fortunatum*, when a Catechumen is baptized he makes confession, &c. as appeares by *Austin* in the places formerly quoted. *Concilium Brachar ense* is quoted, but not which, first or second, &c. nor what words; and so *concilium Anterse* in like fashion, but why are not the words mentioned, if for their purposes? but lest such blind

blind whisperers, and items beget suspition, it's likely the authors if they ever saw the Canons intend it of that Canon *Concilii Bracharensis primi*, that 20. dayes before baptisme let the Catechumen all and severall learne of the Priest, *Credo in Deum*, &c. to which the former answer sufficeth. *Trecius* in his Decretalls urgeth as much, *ex secundo Concilio Bracharensi*, yet the same councell also ratifieth Pædobaptism, ordering (*Canone septimo*) that each Bishop "should in all the Churches take care about the baptizing of Infants, brought to baptism, &c. The like answer sufficeth to that quotation of the fourth Carthage councel in confirmation of the fifth Proposition; those that are to be baptized are to give in their names, & after long abstinence from wine and flesh, and frequent examinations, with laying on of hands, they are to be baptized. It is the 75th. Canon. Now that the Councell never intended, as if Infants baptisme were not valid, and warrantable which could not bee thus examined, see the 48th. Canon of the third Carthage Councell (which according to *Isiodore* in his summe of the Decretals, was the yeare before this) wherein the Councell doth ratifie, even the Baptisme of children by Donatists (for so the Canon is expounded in *Caranza* his summe of the Decretals, and in *Albignanus tertius* his edition of the Decretalls) this sinne being rather in the parents (not that they offered them to baptisme, but) to offer them to be baptized by such Heretiques, & the fifth Carthage councell (which according to *Isiodore*, was two yeers after the 4th. councell; but according to *Johannes Wolfius de rebus memorabilibus, centur. quarta*, both the fourth and fifth Carthage councell was kept the same yeere, *scil. Anno* 399.) wherein there were 74. Bishops (as in the other there were 97. Bishops) *Aurelius* Bishop of *Carthage*, being President, in which councell Canon 6. they ratifie Pædobaptisme (as this treatise also mentioneth Proposition 7.) It's not then imaginable, that the councell that the other day (if our Authors guesse right) was against Pædobaptisme, and yet presently bee so quite altered, as to establish it; yea but Mr. *Blackwood*, in his preface [to storming the two Garrisons of Antichrist,] would seeme to make an argument against pædobaptisme, as then in use from the 14. Can. Concil. *Nic.* and Can. 4. and 6. Concil. *Ancyran.* in which Canons the Assemblies were divided into hearers, Catechumeni, and Offerers, or persons in full communion, till cut off by death, on censure, yet hee cannot tell hee saith, whether this division were in use before the first Nicene Counsell, probably its thought

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Chap. 5. Sect. 2. thought, since the Apostles time; so that to conclude that according to his exposition of the Offerers, children being not of that sort, nor of the Catechumeni, they must bee of the third sort, of the profane rabble of hearers; this is farre fetched, and hee suspecteth the foundation of it, *scil.* that division, whether so ancient, as from the Apostles; so that hee can build nothing thereupon; nay by his leave, hee must thrust out Infants, little children not capable of being called Auditors, in the Language of the ancient (which hee cannot bee ignorant, understand it of adult persons) nor of being Catechumens, if not amongst the third sort of Offerers, where are they then? Surely, no part of the Congregation, when yet in *Joel* 2. Assemble the Congregation, gather such as suck the breasts, &c. children then are upon Scripture grounds, as well as common reason, parts of the Church Assemblies: nay hath not Mr. *B.* made a rod for his owne back, since the Assembly being divided onely into those three parts, and Scripture, and reason, making little ones part of the Assembly, and yet neither hearers, nor Catechumens (as reason will tell him) therefore they must needs bee of the third sort, *scil.* Offerers in those times, they were then in full communion, witnesse *Cyprian* (as some urge it to enfeeble *Cyprians* testimony for Pædobaptisme) and *Cyprian* was above 70. yeeres before the first Nicene councell: yea, children were Offerers too in respect of that which was offered at their baptisme, witnesse the Canon of the *Elebertine* councell, as the little ones of old were said to bring an offering in their hand, when their parents onely did it for them, *Deut.* 16. but Mr. *Blackwood* urgeth the seventh Canon of the Councell at *Constantinople*, declaring how they Catechise them they are to baptize; hee telleth us not what Councell it was, but saith it was in *Theodosius* his time, so it might bee, and yet wee not know by what Character, which it was, divers of them being then called there, *Wolfius* puts *Theodosius* at *Anno* 383. and *Anno* 382. the third *Constantinople* Councell *Anno* 383. the fourth *Anno* 402. the fifth the same yeere that the *Milevitan* councell was; and *Anno* 403. the 6,7,8. now the 6th. councell of *Constantinople* provideth that none should have chrisme and baptisme administred to them, unlesse it bee such as firmely hold forth the Lords Prayer, and the Creed, &c. excepting such, who by reason of age cannot speake, and provideth, Can. 7. that such as bee witnesses to Infants in Baptisme should bee found in the faith. Councells use not to bee crosse to themselves, in so little

space

space as to order contrary things, that onely adult persons should bee baptized, and no Infants, as Mr. *B.* expounds them, and yet againe, not onely adult, but Infants shall bee baptized, that is not square dealings. And I wonder that Mr. *B.* foreseeing the ratifying of the 46. Canon of that *Laodicean* Councell before mentioned by that at *Trullo* (which was the Emperours Palace, at Constantinople, where the Councell used to sit) in *Justinians* time, Can. 78. a Councels that was for Pædobaptisme expresly, would enfeeble his argument from thence in that a Councell of such Fathers judge that Canons establishing both this and that, *scil.* catechising before baptisme, and baptisme before catechising, are not contraries, that hee which holdeth the one denyeth the other, but subordinate, which may both stand together, according as the persons to bee baptized are either adult or Infants. This Mr. *B.* foreseeing maketh him (its likely) frame such a poore excuse, as that its like, upon some abuse or neglect it was reestablished by that Councell of *Trullo*, but its like not, rather if it were any thing of the controversie. Yea, but some object the Covenant of *Theodor Balsamon*, and *Zonaras* upon the sixth Canon of that Grecian councell at *Neocesarea Anno.* 315. concerning a woman with child, that shee ought to bee illuminated (or baptized) when shee desireth it, because in that matter (*scil.* of baptisme) shee that brings forth hath nothing in common with the babe which is brought forth, which may bee shewed in confession, that it is *proprium uniuscujusque institutum, ac propositum*; which they are brought in as so expounding, or rather inferring thence, that an Infant might not bee baptized, because it hath not power to choose the confession of divine Baptisme. *Zonaras* I have not, but I looked upon that Patriarch of *Antioch*, *Theodor Balsamon*, who hath these words in his *Scholia* upon that Canon. Some (in the conncell) said that women with child which came from the Infidels, to joyn with the Church ought not to bee baptized, but to stay till the babe they went with were brought forth, lest that when shee were baptized, it might seeme that the child in her wombe was baptized with her, as being altogether united to her; whence it will come to passe, that after the babe is borne, either it may bee not left unenlightned (or unbaptized) or if it bee baptized, it may bee thought that it is rebaptized. This hee maketh the occasion of the Law of that antient, not Latine, but Greeke councell; which was a good while before the first *Nicene* Coun-

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cell. And it is very remarkable what was the occasion, it was double, as is evident. 1. That they might avoyd the mischiefe of leaving babes unbaptized. 2. That they might avoyd the other of rebaptizing; two grand hinges of Anabaptisme: these were such mischiefes (as it seemes) in their eyes, that they would not have expressions, let fall by them, that might any way occasion the same, so that both these in those times were rather *inter horrenda* then *recipienda*. But let us heare what *Balsamon* addeth further there, speaking of such Infants, that they could not make promise, &c. for how it is with the babe in the wombe none can enquire, nor be suretie for them (saith he) but Infants (*scil.* that are borne) doe affirme by those which are their susceptors, and are accounted to bee actually enlightned (or baptized) with divine illustration, or divine baptisme, they then accounted baptisme of Infants no Antichristian baptisme (as the Authors of this Treatise, and (as *John Spilsbury*, Mr. *Blackwood*, and *Henry Denne* doe) but divine Baptisme, the Baptisme of the Lord, wherefore I conclude that this testimony is grosly abused by *Hugo Grotius*.

SECT. III.

Rupertus Tritiensis.

THe next Author quoted, is *Rupertus Tritiensis l.* 4. *de divinis Officiis c.* 18. both for the confirmation of the 4th. and 7th. proposition, the same is urged by *A. R.* also to like purpose: but by this authors leave, that there bee no guile hid, I shall make bold to transcribe the very words of *Rupertus Abbas Tritiensis*, of which the Treatise mentioned some pieces, *scil.* It was the custome " of old in the holy Church, not to celebrate the Sacrament of " regeneration at any other time (*scil.* then Easter and Pente- " cost, of which hee spake before) [unlesse in those, unto whom " possibly danger might accrue by the comming of some infirmity " or danger of death upon them] [this exception which is in his the very *quæsitum*; the Treatise, and *A. R.* leave wholly out; how candidly they deale herein, let all judge.] All the off-spring of " the Church (almost) which throughout the whole yeare, it " could beget anew by the preaching of the word, the solemni- " tie of Easter approaching, gave in their names this day, and " throughout the following dayes, unto the very solemnitie it " selfe of Easter: each one bearing the rule of faith, whence also " such an one was called a Catechumen, [for a Catechumen saith " *Rupertus* is by interpretation a hearer] both the suckling and " the

" the growne person: at length at the full time, after the full of Chap. 5.
" the moone in the solemnitie at the holy Font, repeating the *Sect.* 3.
" symboll with full beleefe: It (*scil.* the off-spring of the Church)
" did die, and rise againe with Christ, but after Christianitie in-
" creased, and that net of the Gospell was filled with Fish, be-
" cause that it was dangerous to delay so great a multitude by
" reason of the casualtie of death, which in a multitude of men
" is manifold; especially in regard of a company of Infants of
" Christian Parents, much encreasing, whose tender life is very
" oft by a small occasion cut off; it seemed good to the holy
" Church: leave off baptisme being granted every where, yea, offe-
" red, to prevent all dangers; and yet in a few to celebrate the
" solemnitie of baptisme, with the resurrection of the Lord, to
which it is like, &c. by this that hath been said, that which the Treatise, and *A. R.* intend to disprove is rather confirmed, and the guilefull wresting of the testimony discovered; for besides what hath been before shewed, that Infants baptisme was before this custome of baptisme at Easter and Penteceste came up, and likewise whilst it was held up, Infants being then, and there baptized, as well as at other times, as by *Austins* testimony, *Serm.* 4. *ad Neoph.* appeared, this testimony also tells us, 1 That baptisme of all sorts of persons, in case of weakenesse and danger, at other times was in use of old. 2 That sucklings as well as growne ones were accounted under the notion of the off-spring of the Church, begotten by the word, *scil.* in their parents, which being begotten thereby, in their right also their children were inchurched with them. 3 Confession of faith with full beleefe by others in stead of sucklings, was counted as their confession; the *baptati*, as well as the *grandescentes* are said to make such confession of faith, which they could not doe, but by others. 4 That there were present at this solemnitie a multitude of Infants, as well as growne ones, which did Sacramentally die, and rise with Christ of old. 5 That they baptized not of old all sorts of children at such times, but onely the Infants of Christians, and that upon the grounds of mortalitie and other weakenesse, and hazzard, was there made a change as well in respect of the growne part of the multitude, as the Infants onely. 6 That the change that was made upon the grounds of mortalitie, and increase of the multitude, was not in respect of the subjects; that afterwards Infants should bee baptized, whereas onely growne ones before were baptized (for both

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sorts were before and after that custome came up, baptized as wee proved) but it was onely in respect of the place where, and season when, that whereas of old they used to come to some one great Citie, and that at these seasons of yeare onely; now *passim* every where, and at any other time they might bee baptized, onely some few that were borne a little before these solemne times, (as *Rupertus* in his other bookes mentioneth) were reserved to bee then baptized, to grace as it were the solemnitie. And this may fully answer that testimony which this Treatise Proposition 7. and *A. R.* also urge out of *Joannes Beemius de moribus Gentium* speaking to like purpose. So then *Rupertus Tritiensis*, and his companion are both as much abused herein, as other witnesses produced, or rather traduced.

SECT. IIII.

Cassander.

THe next witnesse is *Cassander* a stout adversary to them, yet fetched in by the Authors of this Treatise to prove the 4th. and 7th. Proposition, *Cassander in l. de Infantium baptismo* is said "to say: It is certaine, that some beleevers in times past have "withholden baptisme from their children, untill they were "growne, and could understand, and remember the mysteries of "their faith, yea, also counselled not to administer baptisme, as "by *Tertullian* and *Gregory Nazianzen* appeareth. And Proposition 7. *Cassander* in his booke *de Infantium baptismo* saith, that it "came to bee used by the Fathers that lived 300. yeers after the Apostles, as much saith *A. R.* in his Childish baptisme. But say *Cassander* spoke as Proposition 4. hee is said to doe; yet that proveth not that children of the faithfull were commonly first instructed ere baptized, because some beleevers deferred baptisme, or *Tertullian*, and *Gregory* counselled it, much lesse that this was well done according to Christs mind, for wee have seene upon what unsound principles they did it: and as for the Councell of *Tertullian* and *Gregory*, it hath been before weighed of what force herein. As for the other speech of *Cassander* that Pedobaptisme came in use by the Fathers 300. yeeres after the Apostles time, it maketh mee stand and wonder at the impudent forehead of errour, and yet I might wonder the lesse since it's but just with God that they which hold lies should also tell lies. I read *Cassander* with as much heed as I could, to finde out whether there might bee any colour of ground of such a speech of him, but could not finde

finde out any like it, unleſſe that which hee ſaith bee this way Chap. 5.
" wrested, *ſcil.* that the Apoſtles in the beginning by the com- *Sect.* 4.
" mand and charge of the Lord, ſet up their worke, and did eve-
" ry where conſtitute Churches, gathered of the Gentiles to the
" Communion of the Goſpel; growne ones which conſented to
" the Apoſtles doctrine after confeſſion of the faith, were with-
" out any diſtinction of times, or places knit unto the Church
" of Chriſt by the Sacrament of Baptiſme adminiſtred by the
" Diſciples of the Apoſtles. [But ſaith alſo in the next words] al-
" though even at that time it is to be beleeved that Infants alſo,
" and eſpecially ſickly ones, were offered to bee conſecrated by
the baptiſme of Chriſt: but clearely to evince the falſehood of
that ſpeech before cited to confirme Propoſition 7. the very title
of this booke contradicteth the ſame. *George Caſſander of Infants*
" *baptiſme.* The teſtimonies of the Ancient Eccleſiaſticall writers,
" which flouriſhed within the 300. yeeres from the times of the
" Apoſtles, that is, from the departure of *John* the Apoſtles
" being more then the hundreth yeere from the birth of Chriſt.
And according to this his worke that hee propoundeth, hee
bringeth in very notable teſtimonies of the antients, both Latine
and Greeke, that lived in that ſpace for the proofe of Pædobap-
tiſme, that any that had not ſeene authorities before might have
been thence well furniſhed for this purpoſe, and after the teſti-
monies produced *Caſſander* cloſeth thus. " Theſe are the teſtimo-
" nies of ancient Fathers which wee ſuppoſe are ſufficient for the
" deciding of this controverſie of childrens baptiſme, which hath
" been raiſed up by certaine wretched perſons; for In as much as
" all theſe whoſe teſtimonies wee have produced in a continued
" ſeries from the Apoſtles, were Orthodox teachers, and guiders
" of Churches of Chriſt at ſeverall times and places, there is no
" queſtion, but that this Tenent being held forth by them all ſe-
" verally, as with one mouth, it was the very doctrine of the
" whole Church which the Church had received from the Apo-
" ſtles, and tranſmitted the ſame to thoſe in after times, and up-
" on the ſpeech of *Auſtin, l.* 4. *contra Donat. c.* 13, 14. addeth: To
" this Apoſtolicall doctrine of baptiſme of Infants, all the Apo-
" ſtolique Churches, planted by the Apoſtles throughout the
" whole world, they doe give teſtimony, &c. Who ſeeth not now
the groſneſſe of this falſhood in fathering that upon *Caſſander*,
the very contrary whereunto is his buſineſſe there to evince?

SECT. V.

Zwinglius.

THe next testimony is of as grand an adversarie to Anabaptisme as any, and that is *Zuinglius*, who is quoted to confirme the 4th. and 6th. Proposition, hee is said to affirme that there is no plaine word in Scripture whereby childrens baptisme is commanded: his meaning is no more then thus; that it is not in so many words said, you shall baptize children, as, neither the first day of the weeke shall bee to you the Lords day, or Christian Sabbath, &c. but the principall place, (and for the other two quotations, they are to no purpose) is that mentioned in his booke of Articles, *Art.* 18. whose words, because the treatise is so often tripping, wee shall set downe verbatim, who there speaking of Confirmation saith, although I am not ignorant (as it "may bee gathered out of the Ancients) that of old time Infants "were baptized (this is rendred otherwise in the Treatise) and "yet not so common as now it is, but the children were al- "wayes instructed openly, and when their faith had made im- "pression upon their hearts, and they confessed with their "mouthes, then they were admitted to baptisme; this custome "of teaching I wish were used, and recalled now [namely that baptisme being given to Infants, they may bee afterwards taught when they come to age as they are capable of instruction from the Word of God] this the Treatise leaveth out. *Zwinglius* his judgment was, that the maine in the childs right to baptisme was the Parents Covenant estate, whence the child being federally holy, which else had been uncleane, had its maine title to baptisme, so that in case both parents were visibly Pagans, or Idolatrous, &c. they were not to bee baptized, when yet in his time many such were baptized. And thus I take it is that which hee intendeth, that since in Ancient times, albeit sometimes every little children of Infidels, (as may appeare) were baptized, yet not so commonly as now such like children are baptized promiscuously hand over head, (for which some as it appeares by *Beza* upon 1 *Cor.* 7. 14. have pleaded, albeit hee counts it their errour, *ibid.*) and since in those times Catechising (as it appeareth) of children was too little in use; *Zwinglius* maketh that use of the Catechising of children of old, both of persons joyned to the Church (which were capable of instruction when first their parents joyned in Church estate) before their baptisme, which was one sort of children

children so catechised, and of the exposititious children of Pa- Chap. 6.
gans also, those children of their Pagan captive or slaves, which *Sect.* 1.
were another sort of children catechized before baptisme: *Zwinglius* wisheth that albeit it were not in his time used, as neither before baptisme to such like children, so neither after the baptisme, neither of such children, nor of others of visible beleevers, which ought in Infancy to bee baptized: yet now catechizing of children might bee in more use. Assuredly *Zwinglius* was strong for this, that baptisme of Infants was no practise taken up after the Apostles, but by the Apostles: no bare old custome taken upon humane grounds: but his judgement was directly crosse to the Proposition, hee is brought as a witnesse to, that Christ did not institute Infants baptisme, &c. witnesse his many arguments from Scripture for it, and his judicious answers to the evasions of the adversaries, to that truth. And as much may bee said of *Oecolampadius* his companion, who is cited to confirme the 6th. Proposition; whereas in the first and second booke of the Epistles of *Zwinglius* and *Oecolampadius* they give grounds from Scripture to the contrary. See *l.* 1. *Epist. Zwingl. ad dilectos fratres.* I will now tell you from what grounds of Scripture I judge Infants to bee baptized, &c. and *l.* 2. in his Epist. *Berckhold* and *Francis*, Preachers at *Berne*, hee saith peremptorily; *contra Scripturas ergo fecissent Apostoli si Infantibus negavissent baptismum*, the Apostles therefore had done contrary to Scriptures, if they had denied baptisme to Infants. See more of *Oecolampadius* his mind too herein in his Epist. to *Zwinglius*, and in that to the Preachers at *Berne*: here therefore are two more witnesses abused in this Treatise.

CHAP. VI.

HEre the Authors forget and mistake their owne witnesses names, they are in such a hurry they bring in proofes that the Teachers according to the ancient Fathers right did so, and so making the Fathers, and those Teachers distinct, as persons of whom the testimony is brought, and as witnesses by whom, and yet in the proofes, the ancient Fathers themselves are the witnesses of what was done by those Teachers after them, as *Hilary*, *Tertullian*, *Arnobius*, *Ambrose*, &c. these might say what was in their time, but cannot say what Teachers

Chap. 6. Sect. 1, 2. Teachers after them will doe or practise, unlesse the Authors can by a spell play the Witch of *Endors* trick to fetch up old *Samuel* in his likenesse to speake after he was dead.

SECT. I.

Hilary. BUt let us heare what any of them say, if wee have not heard it before; As for *Hilaries* testimony of his owne baptisme, it's not materiall, wee mentioned him among the Authors instances of Adult persons baptized, Propositon 3. as for his interpretation of baptizing in, or upon the name, that is, upon confession of the beginners, it's as easily rejected, as urged, unlesse his grounds were shewed or were Scripture proofe.

SECT. II.

Ambrost. THe next witnesse is *Ambrose de spiritu Sancto. l.* 2. in our Sacrament there are three questions propounded and three confessions made, without which three questions no man can bee washed, if Mr. *B*'s answer bee good to that part of *Tertullian* in the beginning of his booke *de baptismo*, mentioning, that a man without cost, or pompe, is let down into the water: Observe saith Mr. *B.* that hee speakes of a man, not of an Infant, so I might as well say here, hee speakes of a mans baptisme, not of an Infants, which then also was in use, but that I feare some body would sit upon my skirts presently, and aske mee whether an Infant be not *sub genere ipso subalterno hominis*, whether an Infant bee not *homo*, and I ever thought before Mr. *B.* helped me with that distinction, that when the Scripture saith it's appointed to all men once to die, &c. *Heb.* 9. that Infants also were there counted men to die as well as others, not to mention other places of Scripture, or authors for the use of the word that way; and I wonder Mr. *B.* when hee supposeth *Rom.* 5. 18. makes for his fancy of generall redemption of children, whether of Pagans or Christians, then Infants are men, on whom the free gift commeth, and yet here *homo demissus in aquam* in *Tertullian* must bee onely a growne man, not Infants, as if Infants now were not *homo*: but this answer must bee better grounded, or else I shall keepe my opinion, that as an Infant is *homo*; so *Tertullians* testimony there speaking indefinitely of any baptized person, man or woman, Infants, youths, or riper persons, &c. hee doth beare implicite testimony in that very place to Pædobaptisme, as in his time. But to returne to *Ambrose*, I say

I say that in *Ambrose* his time such confessions, and questions were, and Infants were baptized too, that corruption being then in use of adding to Infants baptisme interrogations to them that brought them to baptisme, which answered in their names, and made confession in their stead. For others were baptized in *Ambrose* his time and before, then such as could personally answer or make confession, yea, and that it was *Ambrose* his judgement, that it was the mind of God that others should bee baptized, then could make such confessions, witnesse that among other places of *Ambrose*, which hee hath in his 5th. Tom. in his Homilies upon *Luke*. "*Jordan was turned back*, signifying the future mysteries of sal- "vation in baptisme, by which little ones in their Infancy are "cleansed from the wickednesse of their natures: (namely in a Sacramentall way.) Chap. 6. Sect. 3.

SECT. III.

BUt it will bee here objected, that that custome of susceptors in Infants baptisme, and the interrogations, and questions that were put to them, or others in their stead, doth shew, that of old none but growne persons were baptized upon confession of faith, for that when Infants are baptized they must also make confession by others. I answer, if the very use of susceptors in baptisme were an argument of force against Infants baptisme of old, it might as well bee of force against the baptisme of adult persons too upon the same ground, as then in use; since they also had of old their susceptors: when Pagans desired to be baptized, they had those which instructed them before hand, and when they were baptized they presented them to baptisme, and undertooke for them also. Stories are plentifull in instances, that after that corrupt custome of susceptors in baptisme came up, adult persons had susceptors as well as Infants. *Epidophorus* at *Carthage* of the Church of *Fausty* had the Deacon of the Church to bee his susceptor. *Magdeb. hist. cent.* 5. *c.* 6. *Justinian* the Emperour was surety for *Gebes* King of the *Herulians*, when baptized, and divers others the Centuriists mention as do other Historian; nor doth it follow because such confessions, and answers were made by such as brought Infants to bee baptized, that therefore it argues onely adults used to bee of old baptized, rather it argues that of old it was the doctrine of the Church, that Infants were baptized principally in others right, which offered them to baptisme, namely,

Chap. 6. Sect. 4.

their godly parents, or such as tooke them as their owne adopted children, to bring them up in Gods feare. Hence even after the corrupt and abusive practise of susceptors came up; Stories are not wanting to tell us of Christian parents which were susceptors to their owne children: witnesse the Story mentioned by *Fabian* in his 5th. book *c.* 114. *Andovera* wife to *Chilpericus* having a little daughter born in her husbands absence did by the perswasions of the Bishop *Fredegrand* become witnesse to it her self at its baptisme. The Centuriists mention the same Story out of *Ganguinus*. Hence also *Austin* in his 14th. Sermon upon the words of the Apostle, speaking of Infants Baptisme saith, if baptisme profit the baptized, I demand whom it benefiteth, the beleeving or the unbeleeving? but God forbid I should say that Infants are not beleeving, I have but now disputed it before. Hee beleeveth in another which sinneth in another, *scil.* in the parents which alone convey sinne to the Infant: It beleeveth then and it's baptisme is valid, and it's joyned to the faithfull formerly baptized. This the authoritie of the Church our mother holdeth: This doth the sure Canon (or rule) of truth obtaine.

Thus far forth then it was looked at as a doctrine not onely which the Church had in it, but which the Scripture, the rule of truth contained in it: that in the businesse of Baptisme at least the faith of such as conveyed sinne to the child, even of the parents, was in stead of its owne personall faith, so farre as to make its baptisme valid and beneficiall to it.

SECT. IIII.

Arnobius.

THe next witnesse is *Arnobius* upon the *Psalmes*, which *Perkins* putteth at the yeere 290. but because *Perkins* in *Præpar. ad Demon. Probl.* and *Rivet* in his *Crit. sac.* makes it a spacious booke as mentioning on *Psal.* 119. the *Pelagian* heresie which came up above sixscore yeeres after *Arnobius* his time, I shall not attempt to fight against a shadow. Albeit the place being of the way of Adults Baptisme concludeth nothing against what wee maintaine.

Ludo Vives.

Ludovicus Vives is the next who in his notes upon *Austin de Civitate Dei l.* 1. (*cap.* 26. saith the Treatise, but it's rather) *cap.* 27 as *Hen. Den.* more truely quoteth it, affirmeth that in times past "no man was brought to bee baptized but those that were come to their full growth, who having learned what it concerned desired

ſired the ſame: But whether hee that lived but in *Henry* the eighths dayes, or *Auſtin* whom hee expounds which lived above twelve hundred yeares agoe, had better reaſon to know what was done of old, let any ſober minde judge. Chap. 6. Sect. 5.

To the ſame purpoſe *Walefrid Strabo* who lived about the yeare 800. ſeemeth to ſpeake, but *Origen* who was in the yeare 201. according to *Oſiander*, or 230. according to *Perkins* and *Uſher*, hee mentions Pædobaptiſme as from the Apoſtles, as well as *Auſtin* doth. And ſo doth the *Milevitan* councell in the yeare 402. (according to *Wolfius*) ſay as much, that the Catholique Church hath alwayes underſtood Infants to bee defiled with *Adams* ſinne, and according to the rule of faith to bee on that ground (namely amongſt others, for it's knowne ſundry other gounds were of old urged for Pædobaptiſme, as that *Matth.* 19. 13, 14, 15. Suffer, &c. For of ſuch, &c. urged in *Tertullians* time 200. yeares before, is appeares by his aſſaying to take off that ground in his booke *De Baptiſmo* before mentioned) baptized. See the 1. Tome of Councells. *Strabo.* *Milevitan.*

SECT. V.

THe next witneſſe is *Bucer* in his Annotat. upon the 4th. of *John*, ſet out *Anno* 28. "So much as in the Apoſtolicall "writings are written of baptiſme, is apparent that baptiſme "was adminiſtred to none by the Apoſtles, but to thoſe of whom "concerning their regeneration they made no doubt, &c. I have looked that very booke (and a booke diſtinct from his greater booke on the Evangeliſts) and there is no ſuch words; It's a meere forgery. *Bucer* is againe cited Propoſion 6th. ſaying that Chriſt hath no where plainly commanded that children ſhould bee baptized. If the ſpeech had been juſt thus, yet it's evident his Intent was not that children ought not to bee baptized by vertue of Gods command, which is the direct concluſion ſubſcribed to in the explication of it at *Wittenberg* by him and others, as before: but that the command was not in ſo many words expreſſed, but by neceſſary conſequence to bee concluded. His booke inticuled The groundworke and cauſe, I have not, though like teſtimonies have been anſwered before. *Bucer.*

SECT. VI.

THe next is *Ruffinus* in his expoſition upon the Symbol, that thoſe at *Rome* and *Aquila* that were to bee baptized muſt *Ruffinus.*

Chap. 7. Sect. 1.

first acknowledge and confesse the 12. Articles of the Creed. Here *Ruffinus* is as one against Pædobaptisme. By others when *Origens* authoritie is urged upon *Rom.* 5. for Pædobaptisme, then it is spurious and the words of *Ruffinus*. Now how should one behave himselfe amidst this contradiction of the antipartie? Well, wee shall ward off both Blowes as they come God willing. As for this testimony, as much is in the Treatise and the same place brought out of *Austin* in his 8th. Booke of Confessions, that albeit the Authors conceale the name of the place where *Victorinus* was to have made confession of the faith, as the custome was; namely, at *Rome*. Yea but how then saith *Austin lib.* 4 *cont. Donat. cap.* 13. 14. that it was ever the use of the Churches, and that delivered from the Apostles to baptize Infants? Verily both are subordinates and not contraries. According to the subjects mentioned, if speaking of Adults, then the former is true; if of Infants, then the latter is as true. Albeit it's as true after the custome then in use in *Ruffinus* his time that Infants did make confession by their sureties; as according to God they did and doe now confesse their faith (so farre as concerneth their baptisme) in their parents: even as every man (*Deut.* 16. 17.) giving as hee was able, their males which personally there appeared came not before the Lord empty, not any of them but gave, *scil.* in their parents offering for them.

CHAP. VII. SECT. I.

HIs proofes out of Popish writers, as *Eckius* mentioned in proofe of that and of the 7th. Proposition; *Rossensis*, *Cocletus*, *Emmsius* and *Staphylus* to which some adde *Bellarmine*, I doe not much regard, because they can play Legerdemaine, fast and loose with a trick that they have. If they dispute against Calvinists about the sufficiency of Scripture, or validitie of humane traditions, then Pædobaptisme is a tradition of the Church: If against Anabaptists, then *Eckius* in his Enchiridion here cited hath his foure Scripture arguments to prove it to bee of Scripturall authoritie and foundation. For *Bellarmine*, hee hath in his book of Baptisme *cap.* 8. 3 arguments from Scripture for it. And although, saith hee, wee doe not find it commanded expresly that wee should baptize Infants. *Tamen id colligitur*

colligitur satis aperte ex scripturis ut supra ostendimus — Yet it is to bee gathered plainly enough from Scriptures (saith *Bellarmine*) as wee have before shewed. Wherefore of such if I may say as hee bluntly once spake to his companion: If they can with the same breath blow hot and cold, let them even eate porridge with the devill if they will, I like not their falshood. Chap. 6. *Sect.* 3.

SECT. II.

OF *Lutherans*, *Pomeranus* is quoted whose booke of children unborne I cannot meet with, and so cannot trace my Authors here: And in such a case as they say, Travailers and Souldiers may lie by authoritie when none can contradict them. But yet what sayes Dr. *Pomeranus*? that for the space of 1200. yeares men erred concerning children, the which wee cannot (yet willingly would) baptize; what his intent is by these words of his cannot well bee gathered. If hee intend it of all sorts of children, that it is an errour to baptize all without regard to their parents, Church or covenant estate: yet was it an old errour: albeit not so old, so farre as I can finde. But if it should bee taken in reference to children visibly in the covenant, I wonder if hee should speake any such thing in that sense having so solemnely subscribed to the contrary in that famous meeting at *Wittenberg* formerly mentioned.

SECT. III.

CALVIN that grand opposer and stigmatizer of Anabaptists is quoted to confirme Propolition 6. and 8th. *lib.* 4. *Instit. cap.* 16. Hee confesseth that it is no where expresly mentioned by the Evangelists, that any ones child was by the Apostles hands baptized. Now *Calvin* having said *Sect.* 8. that there is none which seeth not that Pædobaptisme is not of humane devising which is established by such Scripture approbation, brings it in by way of objection, that it will bee said, it's no where expresly mentioned where the Apostles baptized children, which giving albeit not granting hee saith, Bee it so, &c. yet becaus neither were they excluded as oft as mention is made of baptized families, who unlesse hee bee mad will thence reason that they were not baptized? they may as well reason on that ground that women were forbid to receive the Supper, when notwithstanding in the Apostles time they were thereunto admitted. Yet our Authors are so madde to bring this very place to prove their 6th. Propositi-

Chap. 8. Sect. 1.

that the Apoſtles never baptized any Infants. And upon *Matthew*, *Calvin* is ſaid to ſay, Chriſt hath no where commanded to baptize Infants. But on what place in *Matthew*, *Calvin* ſaith ſo is not ſaid; but this I can ſay that in the moſt likely places where that Argument of baptiſme is handled, *Calvin* no where ſpeaketh in theſe words here expreſſed as farre as I can finde.

Dathenus in his Colloquie is the next witneſſe, confeſſing; It's no where plainely in ſuch words written that Chriſtian children ſhall in the New Teſtament bee baptized—and yet wee have no expreſſe commandement of it, *ſcil.* as before in ſo many words; You ſhall baptize children: and that there is no evident- or expreſſe example (*ſcil.* in ſo many words recorded that the Apoſtles baptized (ſuch or ſuch) children) and what then? therefore Chriſt never inſtituted, the Apoſtles never practiſed Pædobaptiſm, according to the 6th. Propoſition? *Non ſequitur*, Here then are three more witneſſes abuſed.

CHAP. VIII. SECT. II.

ORigen calleth childrens baptiſme a ceremony and tradition of the Church, Hom. 8. in *Levit.* and in *Rom. 6. lib.* 5. What, doth *Origen* ſay ſo in both places? that is falſe. In the former hee ſaith baptiſme is given to Infants according to the firſt obſervation of the Church. But if any boggle at that, in the other place quoted hee telleth you the groundworke of that obſervation of the Church: For this alſo the Church hath received a tradition from the Apoſtles to give baptiſme even to Infants. If it were an Apoſtolicall tradition, then not a bare Church tradition: if the Church received it from the Apoſtles, then was not the Church the Author of it, but the Apoſtles rather. Yea but others perceiving the force of the Teſtimony of ſo early an author in the matter of the practiſe of Pædobaptiſme, caſheere it as a ſpurious teſtimony of ſome other rather then of *Origen*. Some ſtumble at the word Tradition, when yet it's no other then what *Baſil* ſpeaking (as before quoted) of the forme of Baptiſme calleth it a tradition; and in his 73. Epiſtle ſpeaking of the Spirit the comforter as placed in equality with the Father and Sonne to bee a thing which they had received as delivered to them. So *Juſtin Martyr* another author formerly cited maketh

maketh the forme of that manner of worſhip mentioned in his ſecond Apology to bee that which they had received from the Apoſtles. So *Gregory Nazianzen* another quoted Author herein his firſt oration againſt *Julian* the Apoſtate, hee inveigheth againſt that abuſive imitation of the Church traditions (the manner of adminiſtration of the ordinances) for Pagan uſes. *Clemens Alexandrinus* a ſpeciall Author quoted by Mr. *B.* yet hee counteth it a metamorphoſing of a Chriſtian to kick againſt the tradition of the Church, and warpe to opinions of humane hereſies, *lib.* 7. *Stromaton.* Hee meanes not bare Popiſh ſuperſtitious Church cuſtomes, but ſuch as are oppoſite to meere humane conceits and devices, yet calleth them Church traditions. Yea but thoſe corrupt exploded Canons are yet called the Apoſtles Canons. They are ſo by Papiſts, not ſo by Proteſtants. Such, all thoſe orthodox Divines may explode them; yet maintaine this as an Apoſtolicall tradition, which is genuine and divine—— Yea but it may bee ſaid that *Eraſmus* noteth in his *Præcognita* unto the Booke of *Leviticus* that hee which readeth this worke (*ſcil.* the Homilies upon *Levit.*) and the Enarration upon the Epiſtle to the *Romans*, hee is uncertaine whether hee reade *Origen* or *Ruffinus*: And the peroration of the Tranſlator annexed to the commentary of the *Romans* ſaith that hee added ſomething defective (whereof yet hee had the fundamentalls from the Author) and abbreviated other things too largely expreſſed in the Commentaries upon the *Romans*, *Leviticus*, *Geneſis*, *Exodus*, *Joſhua* and *Judges*. Suppoſe theſe additions of things defective by *Ruffinus*; yet hee ſaith hee had the foundations of what hee added from *Origen*. So that *Origen* gave ſuch foundations of Pædobaptiſme, if *Ruffinus* added that as gave occaſion to it; but why is not this particular mentioned as *Origens* rather then *Ruffinus* his notion? Becauſe *Origen* was ſomewhat Pelagianiſticall, and this place touching baptizing Infants in reſpect of originall ſinne was too croſſe to Pelagianiſme. This is new to mee that *Origen* held that errour, albeit hee were not free of others: but I have read more ſaid of *Ruffinus* that way, *ſcil.* that hee was the forerunner of *Pelagius*. If on that ground it was not *Origens*, much leſſe was it *Ruffinus* his owne dictate. And *Eraſmus* denieth not but all there mentioned muſt bee fathered upon either *Origen* or *Ruffinus*. But to put an end to this diſpute, the Homilies on *Luke* are not queſtioned to bee *Origens*; neither doth *Eraſmus* nor the Tranſlator in the peroration mentioned

Chap. 8. Sect. 1.

acknowledge

Chap. 7. Sect. 2. acknowledge either additions or detractions in setting forth of those Homilies on *Luke*. Yet there *Origen* affirmeth to the substantialls mentioned in that place of the *Romans*; for in his 2. *Tom. Hom. lib.* 14. on *Luke* hee saith; *parvuli baptizantur, &c.* and little children are baptized unto remission of sins; of what sins, or when did they sinne, or how can there bee any occasion of washing in little children, unlesse in that sense of which wee spake a little before? None is cleane from blemish, no though but a day old in the earth, and because the defilement of our Nativitie is put away by baptisme; therefore even little children are baptized: Nor doe I finde in our Criticks, or the Authors quoted by them, that these Homilies of *Origens* on the *Romans* are doubted of, to bee genuine: Albeit both *Perkins* and *Rivet* doe reject those on *Leviticus*, as spurious, and his Commentaries on the *Romans* as not faithfully translated by *Ruffinus*.

Greg. 4th. The next witnesse is called upon to come in, but miscalled and therefore may chuse whether hee will answer to his name. It is one Pope *George* the fourth who should call it a Tradition of the Fathers; and to shew it is no scape of the Printer hee is called out in the *Roman* Language, *Georgius quartus Bonifacio*; let children bee baptized according to the Tradition of the Fathers. Of Pope *Gregory* I have oft heard and read, but cannot light of one Pope *George*. But it's supposed the Authors meant Pope *Gregory* the fourth; albeit the Translators mistooke their Authors. This Pope flourished *Ann.* 842. and it's not much what hee had called it, in those corrupt times. Wee have heard of others which gave better Language that were his Seniors; and if you would beleeve but the Testimony of *Gregory* the first, who had more honesty in him then all the rest of that name, but wee have witnesses enough besides, and shall forbeare him.

SECT. II.

THe next Author called in is *Cyprian*, which is rather challenged as an Author of Pædobaptisme, *Anno* 248. *Epist. lib.* 3. *Ep.* 8. for in the Margin it's said, *Cyprian* ordained children should be baptized: and yet also it is said in the Margin over against the mention of the Carthaginian Councell, Baptisme Instituted; & again above: Baptisme ordained by Pope *Innocentius*, *scil.* the first, and yet over against Pope *Innocent* the third Baptisme ordained in stead of Circumcision, and yet over against the mention of the second

second *Bracarensian* Councell it is said *Anno* 610. was childrens Baptisme ordained as a necessary thing; so that I am at a stand. I thought wee should have heard who instituted or ordained baptisme of Infants since it is cast as a mystery of the man of sinne in the preface, and made a humane ordinance Proposit. 7. And it hath so many first fathers, and so many are challenged for begetting this pretended Bastard, that with all the skill I have, I know not at whose doore to lay it. If that *Cyprian* were the father of it, then not *Innocentius* the first, or the *Carthaginian* or *Milevitane* Councell gathered in his time above 150. yeeres after; If the fifth or sixth Carthage Councell, then not the second *Bracarensian* Councell above 200. yeeres after that: If either of these, then not *Innocent* the third 600. yeares after the *Bracharensian* Councell. The like might bee said of the Constitutions of *Justinian* and *Leo* the Emperour, which hee mentions. But if the Treatise intend that these all or any of them did reestablish Pædobaptisme; albeit they were not the Authors of it: wee are agreed. But this proveth not that what they doe ratifie, or because any of them doe anathematize such as deny it as the *Milevitane* Councell did, that therefore it is an humane ordinance. The *Milevitane* Councell in the *Anathema* they pronounce, they mention that as another ground: Of such as deny that Infants derive any originall guilt of sinne which needeth expiation by baptisme, as well as denying that Infants baptisme is for remission of sinnes: Now none will say, originall guilt in Infants is a meere humane invention and device without warrant from Scripture, because that Councell anathematizeth such as deny it. Or that because that *Justinian* ordaines that those that are come to their full growth should bee taught before they were baptized, as well as hee doth order Pædobaptisme to bee; that therefore the former is an humane ordinance. Surely if that such a ratification bee a *formalis ratio* to make the former an humane ordinance, it is as well such in the latter. Wee speake not now in reference to Scripture grounds of the one or of the other, but of the validity of arguing from decrees of Councells or Emperours or Popes. And this mindeth mee of such like Testimony of witnesses examined a little before. *Cassander* hee must say, Pædobaptisme came in 300. yeeres after Christ. *Luther*, that it came in 1000. yeeres before him, *scil.* above five hundred yeeres after Christ. *Pomeranus* 1200. yeeres before him (who was contemporary with *Luther*) and so Chap. 8. Sect. 3.

Chap. 8. Sect. 3. more then 300. yeers after Christ; and yet *Cyprian* at *Anno* 248. ordained it. Witnesse *Austin*, *Epist.* 28. to *Hierome*. *Justus Menius* too I thinke commeth in for the same purpose, albeit he saith nothing in the Booke, (the same *Justus Menius* which with the rest subscribed to Pædobaptisme, as commanded of God, at the *Wittenberg* Concord before mentioned.) But where shall wee fasten but conclude that in as much as the witnesses disagree, their Testimonies are not valid, but the one weakneth the other, since if one speake nothing but the truth, the other doth not? If the Authors intent bee that some of these Authors or Councells propounded some unwarrantable motives to ratifie Pædobaptisme: I goe not about to cleare any of the sonnes of men from corruption in what they attempt, nor in the motives which stirre them upoft times to things in themselves warrantable. But this will not reach their maine ayme, *scil.* to prove that because of some corruptions in the manner and way or motives of ratifying this ordinance of God, it should bee no ordinance of God. *Non sequitur.* But because *Cyprians* Epistle to *Fidus* where the 66. *African* Bishops did in a solemne Councell agree to the ratifying of Pædobaptisme; it is many wayes undermined thereby to invalidate our proofes from antiquitie for Pædobaptisme: I shall indeavour to cleare it from such aspersions. First, Mr. *B.* attempts to make the judgement of the Councell invalid because of the weakneſse of their grounds, and the Errors annexed. Weake grounds. 1 That *Luke* 19. 10. as if lost if not baptized, which was also an errour. 2 That God is a like father to all – and so all to bee baptized as well as any, which was an errour too. 3 That they had onely sinned in others. Errours also then held; that the holy Ghost was received by baptisme, that Infants were to have the Lords Supper in *Epist. de Lapsis*, they held signing with the Crosse, Unction, that Originall sinne was done away by it; that onely baptized persons escaped Damnation, &c. By all which hee would have it evident that no heed is to bee given to *Cyprians* time when there were such grosse errors about baptisme. To which I Answer, if that the times were so grosse and darke, then no wonder they might hold forth such weake arguments for the truths they held. If Mr. *B.* had well traced antiquitie, and should in his reading still keepe this principle by him, to reject all hee reades of as unsound in Authors or councells because of weake grounds they give; hee would soone reject the most of what many approved Authors for

for ſoundneſſe amongſt the antients doe hold forth, and what many councells have ratified. Hee that would weigh their wild expoſitions of Scripture, and Allegories and Judaizing notions which oft times they bring, would as well queſtion from thence either baptiſme or the Lords Supper to bee any ordinances now at all to us, as the Sectaries doe. Let us bleſſe God for clearer times, but not deſpiſe any truth from any for the weakneſſe of thoſe earthen veſſels which hold it out to us. You would thinke him too cenſorious it may bee which comming to heare ſome Coblers or Taylours in *England* to preach, who having good Texts and being happily honeſt in the maine, yet make very ſimple worke of it both in their wild expoſitions of Scriptures, and weak, yea erroneous grounds which they make uſe of to confirme the Text or doctrine truely gathered from it. As for their errours it doth not appeare from all Mr. B's quotations that all the 66. Biſhops held them all, if *Cyprian* himſelfe did. But what if *Tertullian* adde prayer for the dead to the baptiſme of adult perſons, as in the place quoted *De Corona Militis* before appeared, yea unction, croſſing, &c. (as *Criſpin* in his booke of the eſtate of the Church fathereth theſe upon him) yet will it follow that *ergo* baptizing of adult perſons upon confeſſion is no ordinance of God? no you will ſay becauſe the Scripture warrants it; ſo ſay wee it warrants pædobaptiſme. But wee are now without reference to Scripture upon a Topick place of argument drawne from humane teſtimony. If the errours of the witneſſe to the one makes his teſtimony invalid, then doe the errours of the other. Yea even thoſe errours which *Cyprian* held about doing away ſin by baptiſme, unction and croſſing in it, damnation being loſt without it: the receiving of the ſpirit by baptiſme, &c. they held them in the point of baptiſme indefinitely, whether of growne perſons or others: ſo that Baptiſme of adult perſons for thoſe errours may bee denied as held out in *Cyprians* time in the maine, or any ordinance as well as Pædobaptiſme. And *Cyprians* teſtimony is vaine in the one as well as the other, as alſo his Mr. *Tertullians* was. Yet Mr. B. urgeth in his preface *Cypr. De Baptiſ. Hæret.* for his purpoſe. If hee held that all ſorts ſhould bee baptized, ſo have our fathers held that all ſorts ſhould come to the Lords Supper, when yet onely viſible Saints ſhould. Yet the Lords Supper is an ordinance to adult perſons viſibly in Covenant with God and his people, and not ſcandalous, and ſo is baptiſme of Infants

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of Parents in visible covenant with God, &c. notwithstanding the errour superadded, or that other of Infants comming to the Lords Table, &c. As men may superadde to Christ the foundation, wood, hay and stubble of their owne, which will all bee consumed, yet the foundation remaine pretious and supporting, 1 *Cor.* 3. So men may and have superadded to the ordinance of baptisme both of adult and Infants, and so to that of the Lords Supper and other ordinances much Stubble of their owne vaine spirits and mens inventions, yet that hinders not but that such things were in use in their Times, and rightly, in respect of the maine held out by them; and as sitting in *Moses* chaire wee may and ought to heare them, notwithstanding their owne errours annexed.

But Mr. *Blackwood* hath another evasion, as if this Epistle of *Cyprianus* to *Fidus* bee upon some grounds to bee suspected to bee suppositious. As 1. In that *Pamelius* mentions not of what place *Fidus* was. *Answ.* No more doth hee mention there of what place *Victor* or *Therapius* was; yet *Therapius* of the three being a chiefe man and called to the *Carthage* Councell is mentioned by his place *De Bulla*. Hee was reckoned with men therefore in that Epistle whose place is described, and that sufficeth. He was known to them, albeit not to us. 2. In that there is such weakneese in the arguments not likely to come from 66. Bishops. *Answ.* What wonder if their grounds were so weake (if so they bee) since Mr. *Blackwood* hath before told us what an evill time *Cyprians* was? and if they were so full of errours as hee said before about baptisme, is it wonder that they are so weake in their principles about it? I could answer this weake reason otherwise, but since Mr. *B.* giveth us that answer, let him take that; and I cannot but minde him of that Councell at *Carthage* a little after which assembled to establish rebaptizing of persons led aside into heresies, yet againe returning to the orthodox Churches, but upon what weake gounds let even Mr. *B.* consider and judge, yet none therefore questions whether ever there were such a councell. 3 Mr. *B.* saith there is no mention made at what place this Synod met. *Ans.* As if stories mentioned no Synods and those genuine, but such as the very place where the councell met is also mentioned, I shall therefore give amongst others one instance, out of *Osiander* in his *Exit. hist. eccles. centur.* 4. *li.* 3. *c.* 13. where hee citeth out of *Hilary* an orientall orthodox Synode, of Bishops gathered against that *Sergianists*

mienſian and more then *Semi-arrian* Synod, whoſe Canons are there recorded of which they did agree; but as for the place or Citie where that Synod was held, that is not to be found. 4 Saith Mr. *B.* it appeares that it was fained becauſe ſo contrary to the minde of *Tertullian*, which was in ſuch requeſt with *Cyprian*. *Anſ.* If it were *Tertullians* mind which Mr. *B.* ſuppoſeth, yet *Jerom* who could ſpeake as much as Mr. *Blackwood* mentioneth, and doth (as I remember in his booke of Eccleſiaſticall writers) affirme from a very aged mans mouth living in his time who had beene in his younger dayes *Cyprians* Scribe how deare *Tertullians* workes were to him, yet *Jerome* did not thinke that therefore this Epiſtle was none of *Cyprians*: For hee himſelfe (who yet in that booke mentioned leaveth out bookes then accounted ſpurious of ſeverall authors) quoteth this very Epiſtle in his 20. *Tom. lib.* 3. *Dialog. contra Pelag. ad finem.* And leſt (ſaith hee) thou ſhouldſt thinke mee in an hereticall ſenſe to underſtand this (ſpeaking before of the uſe of Pædobaptiſme) that bleſſed Martyr *Cyprian* whom thou boaſteſt thy ſelfe to imitate in expounding Scriptures, in the Epiſtle hee wrote to the Biſhop *Fidus* (*Jerom* calls *Fidus* a Biſhop, he treatiſe ſtileth him but a Prieſt) concerning baptiſme of Infants; hee maketh mention of this, &c. Pædobaptiſme. 5 Saith Mr. *B.* it appeareth from *Baronius* that *Cyprian* was againſt Pædobaptiſme, who ſaith if *Cyprian* had been ſo that that had been an apoſtolicall Tradition (ſpeaking ſaith Mr. *B.* of Infants baptiſme) and not contrary to holy Scriptures by ſound and ſincere opinion, without doubt hee had reſted. Chap. 8. Sect. 3.

Anſ. I ſhall let Mr. *B.* pleaſe himſelfe a little in this fancy: ſuppoſe then Cardinall *Baronius* ſaith ſo, yet Mr. *B.* hath amongſt other exceptions here charged againſt *Cyprian*: that in *Cyprians* time Infants did partake of the Lords Supper, and will any follow that? *Cyprian* in his Epiſtle *de lapſis*, ſpeaking of the wickedneſſe of thoſe wch ſacrificed at the heathen Altars, he aggravates their ſinne that their Infants they carried in their armes or led in their hands, loſt that which they had gotten in the beginning of their birth; when the day of judgement comes they will ſay wee have done nothing: neither did we leaving the meate and the cup of the Lord, haſten willingly to profane defilements, &c. Thus farre Mr. *B.* out of *Cyprian*. Then it ſeemes in *Cyprians* time Infants were partakers of the Lords Supper as well as of baptiſm, that birth wherein they had firſt got that which at the heathen

Chap. 8. *Sect.* 3. Altars they loſt, *ſcil.* that good they got by it, which Sacramentally was their birth, that is, new birth, for they rather added to what they got in their naturall birth, *ſcil.* ſinne, then loſt at theſe ſacrifices. If in this Epiſtle Infants baptiſme bee thus intimated, why ſaith Mr. *B.* a little before (as a ground of his challenge of his Epiſtle to *Fidus*) that he findes it mentioned but once; he found what was in this Epiſtle *de Lapſis* too, why elſe mentioneth hee the ſame? and if both were the errours of *Cyprian*, and the reſt then *Cyprians* judgement was for it ſurely albeit it is ſuppoſed hee erred in it; and why then is *Baronius* brought in to prove it was not *Cyprians* judgement, when Mr. *B.* hath aſſayed to prove it that it was his errour? was that the errour of *Cyprians* judgement the which he never held? but yet let us heare what *Baronius* can ſay to it. Now I confeſſe *Baronius* hath this paſſage *verbatim* which Mr. *B.* quoteth; onely he hath not Mr. *B's* Parentheſis (that it was ſpoken of Infants Baptiſme) the Page is a little miſtaken, it is not Page 398. but Page 415. but Mr. *B.* is quite out in this application of that paſſage, which is mentioned in reference onely to the controverſie about the baptiſme of heretiques which hee wreſteth groſſely as if intended of the matter of baptiſme of Infants; and if Mr. *B.* had but read *Baronius* a few lines before, hee would never thus have in print falſified an authors Teſtimony. *Baronius* diſcourſing about Traditions brings in Pope *Stephen* uſing that weapon in the caſe of baptiſme of heretiques againſt *Cyprian*, who erred therein, *ſcil.* that it being by tradition received that the Baptiſme of heretiques might in caſe bee valid, nothing ſhould bee acted contrary to that tradition; as it was by *Cyprian* and the other Biſhops with him (*nihil innovetur niſi quod traditum eſt*) *agatur, ſcil.* (ſaith *Baronius* quoting *Stephens* words) and after ſubjoyneth. If *Cyprian* had been ſure (that) *ſcil.* that doctrine mentioned about the validitie of Heretiques baptiſme) had been an Apoſtolicall tradition (as *Stephen* urgeth it to bee) and not contrary to holy Scriptures, according to ſound and ſincere opinion, without doubt (ſaith *Baronius*) hee had reſted in it, and for this end hee quoteth *Cyprians* 74. Epiſtle *ad Pompeium contra Epiſt. Steph.* as opening the caſe intended, where *Cyprian* himſelfe writeth that fragment of *Stephens* Epiſtle *nihil innovetur, &c.* as urged againſt him in the buſineſſe of the baptiſme of Heretiques, and *Euſeb. lib.* 7. *eccleſ. cap.* 2. and 3. ſpeakes of the caſe betwixt *Stephen* and *Cyprian* out of Letters of *Dionyſius Alexandrinus* about it; citing

it

it as the great question then moved, *scil.* whether such as returned from any heresie should bee purged by baptisme. In that the custome was to receive such onely by prayer and imposition of hands. And addes *cap.* 3. that *Cyprian* hee held that such as returned from errour were no other way to bee purged then by baptisme: But *Stephen* mentioned that nothing in this case should be innovated besides that old tradition, *scil.* of receiving such againe onely by prayer and imposition of hands, where Mr. *B.* comparing the place in *Baronius* with this in *Eusebius*, may fully satisfie himselfe in his printed errours. But to come yet closer, verily *Stephen* Bishop of *Rome* that was so inraged against *Cyprian*, for that he brought in that innovation of rebaptizing persons that were baptized by heretiques: that hee writ hee would have no Church communion with such as did rebaptise all sorts of heretiques (as you may perceive by the Epistle of *Dionysius* to *Xistus Stephens* successour, *Euseb. l.* 7. *c.* 3, 4, 5.) hee would have expressed as much violence against *Cyprian* and his Bishops with him for that which they determined in the case of Pædobaptisme if that had beene accounted an innovation in those times, or contrary to Apostolicall tradition as hee thought the other was: or that as the treatise would assay to prove from *Ruffinus* upon the Symboll, that the custome at *Rome* was to baptize such as made confession of the articles of the Symbol; and so not Infants; no assuredly it was otherwise in *Rome*, then they baptized Infants as well as others, else *Cyprian* had heard of it to purpose from this Roman bishop, and besides the story of *Lucius* and *Eleutherius* long before *Stephens* time sheweth, what was the practise at *Rome*: surely how ever some snapper at *Origens* Testimony (who was about 20. yeeres before this) for saying Infants baptisme was delivered to the Church from the Apostles, yet if it had beene thought otherwise in *Cyprians* time, within a while after; other Bishops would have withdrawne the right hand of fellowship for innovating contrary or besides Apostolicall Tradition. Chap. 8. Sect. 3.

But to returne to Mr. *B.* if hee scruple *Cyprians* Epistle to *Fidus*, hee may I thinke satisfie himselfe if hee consider *Jerom* testimony, for it in the forequoted place. Also that testimony for it from the fifth Councell of *Carthage*, *viz.* Chap. 6. citeth this Epistle of *Cyprian ad Fidum*; so doth *Austin* often not onely in his 28th. Epistle to *Jerome*, but Sermon the 14. upon the words of the Apostle, so in his first booke *de pecc. merit. & remiss.* and in his third booke

Chap. 8. *Sect.* 3. booke also c. 5. hee citeth that Epistle against *Pelagius*; verily if there had been any such question imagined in those dayes of the spuriousnesse of that Epistle, *Pelagius* and his followers would soon have blunted that weapon as oft as sharpned against them. But some will say here is just the proverb fulfilled, Aske my fellow whether I am a theefe. *Austin* was as rotten and corrupt in his principles about Pædobaptisme as was *Cyprian*. *Cyprian* looked at them as incurring eternall judgement that were not baptized, so did hee oft urging *Iohn* 3. 5. 6. 53. hee thought all were to bee baptized whether of beleevers or otherwise, so did *Austin*; hee thought Infants had faith and that because of originall sinne conveyed, therefore to bee baptized according to that testimony of *Origens*, *Propter hoc*, &c. For this (even because of originall sinne) they must be baptized, &c.

To this I answer as before, admit *Austin* held out that upon Corrupt grounds, so did he hold the administration of Baptisme to adult persons upon grounds of necessitie thereof to salvation and purging away sin, yea & the Lords Supper too as so necessary to growne persons (*Iohn* 6. 53.) also, yet none will make these ordinances therefore nullities or no ordinances; truth is no lesse truth, because a weake scholler taketh unsafe mediums to confirme or prove the same.

Yet I adde two things, 1. That the authors urged by Antipædobaptists use like language and argument. *Justine* calleth it new birth, and saith wee bring them to the water and they are Newborne as wee are, that is baptized, (and *per hoc lavacrum remissionem peccatorum præteritorum adipiscamur, fiamus filii scientiæ*) and that wee become the sonnes of knowledge and obtaine remission of sinnes past by baptisme, &c. *Clemens Alexandrinus* calls it a washing whereby wee wipe away our sinnes, grace whereby the punishments due to our sinnes are forgiven *pædag. l.* 1. *Gregory Nazianzen* calls it baptisme, because sinne is buried in the water: so he calls it the key of heaven, the casting away of the flesh, the loosing of our bonds, the taking away of slavery, &c. in his 40. *orat. de baptismo*: So *Basil*, yea these authors use like grounds for baptisme. *Justine* useth that from the necessitie of it from *John* 3. 5. and this hee speaking of baptisme addes. *Rationem ejus rei* "*hanc accepimus ab Apostolis*: *Quoniam prima nativitas*, &c. Wee "have received from the Apostles, this as a reason of this thing; "because that our first nativity (*scil.* native corruption) commeth upon

upon us neither knowing nor willing it, from the fellowship of our parents and from their seed, &c. *Justine* and those with him lived not in the Apostles times, yet he received this he saith from them that is delivered by them to others after them, and from those others to them. And what reason is that delivered thus as a ground of baptisme? even that native estate of children in their parents. What is this but in effect what the author of those homilies on the *Romans* urgeth, speaking of *Davids* being conceived "in sinne, &c. *Propter hoc & ecclesia traditionem ab apostolis accepit "parvulis baptismum dare, &c.* and the same is used by *Origen, hom.* 14. on *Luke* by *Cyprian* Epistle *ad Fidum*, by *Austin, Jerom, Ambrose.* The same used by *Gregory orat. de baptismo*, thou (*scil.* art to hast to baptisme) as being in danger if not more but from hence: being borne onely in corruption or in sinne. The same urgeth the *Milevitan* Councell. *Tertullian de baptismo* urgeth *John* 3. 5. for baptisme also. So as *Austin* and others urge it upon the ground of danger to unbaptized persons; so doth *Gregory Nazianzen, orat.* 40. not to stay to Christs yeares because of danger of mortality. Yea better Infants bee sealed without sense thereof, then die without the seale. And hee also as well as *Austin* makes the case of Infants dying without baptisme to bee punished with *pœna damni* albeit not with *pœna sensus, ibid. Basil* in his exhortation to hast to baptisme useth the same argument taken from the danger of death without baptisme; yet in them any *nævi* in this way are overlooked, and their testimonies not therefore invalid. 2 I say that albeit that *Austin* and others for Pædobaptisme used some unsafe grounds, yet others they used were to us solid, as that from circumcision, *l. 4. cont. Donat. c. 23, 24.* and *Epist.* 108. *Seleucianæ l. 2. de peccat. merit. & remiss. c.* 25. that of their parents faith, whence notwithstanding want of faith in themselves, it became a beneficial ordinance, Serm. 14. upon *verb. Apostoli*: that of their interest in the Covenant which Christ came to fulfill in the flesh; hence that in the Epistle of the *Carthaginian* Councell (in *Austins* time) unto *Innocent* the first; *Nos quia credimus parvulos in peccato nasci, &c. præterea quia credimus filium dei pure ex illibata virgine natum ad implendas confirmandasque dei (promissiones) quæ Infantes non excludant a salute, sed in fœdere includunt, deo eos baptizandos esse contendimus.* This that I have here recited may serve further to evince the guile of the treatise, quoting this Epistle Proposition 7. adding the words (much rather) thus [but much rather includeth Infants]

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which is manifest injury; likewise it appeares by * *Tertullians* answer, in way of glosse upon *Matth.* 19. 13, 14. Let them come to mee, &c. that that was of old held forth as a ground of Pædobaptisme. In a word, the command, mind, and institution of Christ and his Apostles was also held out of old by *Austin* and others as the ground thereof; which they meane when they say, the Church received it from the Apostles, *Homil. in Rom.* 5. *& Austin contr. Donat. lib.* 4. *cap.* 23, 24. *Milevitan Councel, Can.* 2. and *Austin de Genesi ad literam, lib.* 10. *cap.* 23. saith, "else it were not to bee credited or received if it were not an "Apostolicall tradition. So hee saith againe in his third Epistle "*ad Volus.* Therefore then they baptized persons because to "them it was an Apostolicall Tradition. That is it which was "without all doubt delivered by the Lord and by his Apostles; As *Austin* further openeth himselfe, *lib. de pec. merit. & remiss. cap.* 26. Charitie then I think should overlooke other their more unsound tenents, or arguments, touching Pædobaptisme. But to return to *Cyprians* Epistle and adde one word more for Mr. *B.* and others satisfaction. Let him looke upon *Erasmus* his owne edition of *Cyprian, Anno* 1541. and hee shall see that *Erasmus* who was very Eagle eyed to espy spurious writings, or passages of the Ancients, and there excepteth against many things going under *Cyprians* name, yet no word of his against *Cyprians* 59. *Epist. ad Fidum*: No more doth Mr. *Perkins* in his Problemes, nor *Rivet* in his sacred Critick; nor any critick which they quote, except against it. And here I might end these Annotations upon the 7th. Proposition in this Treatise.

SECT. IIII.

BUt I meet with an old Threadbare objection to the same purpose, as if Pædobaptisme was first ordained by *Higinus* Bishop of *Rome* who lived about the yeare 1444. but all I can find in Authors Is a certaine decree (ascribed to him at least) that Infants comming to Baptisme need not have but one god-father or god-mother, as they call them. And so much witnesseth *Fasciculus Temporum*, and *Nauclerus, vol.* 1. *Generat.* 6. besides what I find quoted out of *Gratian*: but none say that he first ordained, that children should bee baptized. A like Decretall is ascribed to *Urban* Bishop of *Rome*, touching Childrens confirmation, about the yeere 227. *Nauclerus*, but not of their Baptisme, yet if they

they made any ſuch Canons it rather confirmes what wee ſay then weakneth our cauſe, *ſeil.* That Infants baptiſme was in thoſe times of uſe in *Rome*, and elſewhere: why elſe any orders about their Suſceptors or their Confirmations? Chap. 9.

CHAP. IX.

THe Treatiſe hath but one lie more to ſhake out of its Budget, and it's a merry one (if I may ſo call it) if the Reader ſpare a little more patience hee ſhall heare it. It is concerning *Dyoniſius* in his *Eccleſiaſticâ rarchiâ*, they would ſay *Hierarchia*, who they ſay confirmeth their 8th. "Propoſition thus. It is ridiculous (or as the Author for expli- "cation ſake addeth to bee eſteemed as a jeſt) that the bath of "regeneration ſhould bee communicated to young children, "which neither can underſtand nor can heare to learne the my- ſteries of God. I doe not here diſpute whether this were *Dyoniſius* the *Areopagite* under whoſe name the booke goeth, it is moſt like- ly it was ſome other *Grecian Dionyſius*, whether *Dionyſius Alexan- drinus* (*Origens* ſcholler, as ſome probably thinke) or ſome later *Dionyſius* in the fourth or fifth Century, (as Dr. *Uſher* thinketh in his catalogue of Eccleſiaſtick writers) yet a Greek Author hee was and ancient: As for his words recited, they are moſt vilely wreſted. And that which the Author of that Church Hierarchy in the 7th. Chapter *ad finem* brings in as an objection of another rea- ſoning according to corrupt nature, the Authors of this Trea- tiſe bring in as his mind; his words are theſe: But that children "not yet able to underſtand divine Myſteries ſhould bee made per- "takers of divine generation, &c. it ſeemeth as thou ſayeſt to the "profane, to be worthy of blaſphemous laughter, and ſo on: hee doth not ſay it deſerveth laughter, but ſeemeth ſo to doe: And that not to the godly, but to the profane. And this hee ſaid not as his owne, but as anothers objection (as thou ſayſt.) And if the Authors ever had ſeene that booke and but read on; the Author of the Booke would preſently have cleared himſelfe from their er- rour: For a little after hee addeth. "But yet of this matter, *ſeil.* "Pædobaptiſme juſt before propounded, wee alſo ſay that thoſe "our Divines and Holy Prefectors brought to us from divine "and ancient Tradition. For they ſay that which indeed is,

Chap. 10. Sect. 1. "that Infants according to the Law or Word of God are brought "to the sacred habit (*scil.* to put on Christ in Baptisme) to bee "purged from all errour and uncleane life, &c. Who seeth not by this and by all the former falsehoods and lies which the Authors of this Treatise have vented, that they are some Mountebank deceivers, and probably some Jesuited cheaters which would send this pack of knavery abroad to deceive the simple and unlearned Reader? And it may bee seeke to make the sad breach wider betwixt the professors in *England* by strengthning the hand of the weaker partie, the Anabaptists; so that what the authors or translators of a booke of some unknowne Author or Authors say of their Preface, *scil.* A mystery discovered, they meane of the man of sinne; but they have made it good rather to bee a mystery of the body of sinne, and a mystery of iniquitie discovered in themselves, and breaking out from them to open view, which before lay hid. And let the Treatise hereafter Ironically onely be called, The plaine and well grounded Treatise concerning Baptisme.

CHAP. X. SECT. I.

I Might now have breathed a little and rested my selfe, but that Mr. *B.* boldly challengeth any man to prove Infants Baptisme out of *Justin Martyr*, *Ireneus*, *Origen*, *Clemens Alexandrinus*, or *Tertullian*, and after professeth hee regardeth no authoritie after the first 300. yeeres. And others also call for Greeke authors and Testimony out of the Greeke Churches for it. I am of small reading, I confesse, yet shall endeavour if it bee satisfaction onely that is herein sought, to present some few things this way unto the consideration of godly, sober and learned mindes, and then draw to a conclusion of the whole discourse; onely premising that in speaking from any of these Authors; whether touching the *jus* or *fact* of Pædobaptisme; it sufficeth if either expressely or by consequence the same bee held forth by them: for this in Scripture course is allowed; when we are to prove any thing that ought to bee done or was done, either way of proofe, literall or collaterall and consequentiall sufficeth.

Of Justin. To begin with *Justin Martyr*, hee in his Dialogue with *Typho* the Jew, having spoken in way of vilifying circumcision in reference

to

to Jewish Idolizing of trusting in, and urging of it upon the Gentiles, hee hath these words, ἡμεῖς μὲν οἱ τὴν σάρκα περιτετμημένοι χρήζετε τῆς ἡμετέρας περιτομῆς, &c. and you indeed which are circumcised in the flesh, need our circumcision, (that is baptisme.) But we having this, have no need of that, namely as having ours (*scil.* Baptisme) in its stead, and addes ἀντὶ ἁμαρτωλοὶ, &c. wee in that wee were sinners (opposing the Gentiles to the Jewes) have by reason of the mercy of God been received, and so it is but equall to all, that all should equally receive it, *scil.* Circumcision or Baptisme spoken of, hee maketh our Baptisme to bee in stead of their outward circumcision, and this to bee received by the Gentiles, in that sinners by reason of mercy, and this to be equall to all to bee received by them equally, meaning either all Gentiles simply: and that I think he intends not; or at least all, *scil.* all sorts of Gentiles, high, low, rich, poore, bond, free, male, female, babes, youths and elder ones. Chap. 10. Sect. 1.

Of Irenius.

Irenæus supposing the place quoted *lib. 2. adversus hæres. Vakentiniam et similium cap. 39. Magister ergo existens Magistri habebat ætatem, &c.* Christ being a Master had the age of a Master, neither rejecting nor surpassing man, nor dissolving in himselfe his owne law of mankind, but sanctifying every age, by the like in himselfe, for hee came to save all, *scil.* (all sorts) by himselfe; all I say which are new borne unto God by him, Infants and little ones, lads and youths, and elder ones, &c. *Irenæus* his judgement is, that Christ is a Master to all sorts of men, to those of all ages, Infants, youth, or elder persons, and by force of *Relata* then in his judgement, Infants as well as adults are his Schollers or Disciples, that species of mankind, Infants as well as growne ones, albeit not all individuall Infants whatsoever, come under relation to Christ as a Master, therefore in his judgement, that sort of persons being actually Disciples (not meerely capable of it) the priviledge of Disciples, *scil.* Baptisme, is their due. 2. Hee judgeth that species of mankind Infants as well as others to bee actually partakers of sanctification by Christ of the new birth, &c. the thing sealed in Baptisme: therefore supposing his judgement, thus in the one; it is regular for him to judge, that that sort of mankind are to bee visibly Baptized as well as that other sort of growne ones.

Origen is next and wee have already proved supposing any ground of jealousie against that quoted place in the *Romans*, yet that of *Luke*, is of unquestionable credit touching both his judge-

Chap. 10. Sect. 1. *Of Clemens Alexandrinus.*

ment and practise of Pædobaptisme. *Clemens Alexandrinus* is next, where in his fourth booke of his *Stromat.* alluding to that of *Jab*, returne, saith hee, not naked of possessions, that is common, but of sinne, ἵνα γὰρ, &c. for this is it which is said, Unlesse being converted, ye become as little children; cleane indeed in body, but holy in soule, by abstayning from wicked workes; shewing (saith *Clemens*) that hee would have us such like, as hee hath begot out of the Matrix or wombe of the water, γίνεσθαι γὰρ γένεσιν διαδεχόμενον, &c. for generation meeting with or receiving of, or closing with generation, *scil.* in baptisme, will make us immortall by progresse, *viz.* in good, &c. I deny not but *Clemens* alluding to this place of little ones hath sometimes other applications of it not crosse but subordinate to this, but I see not how it can otherwise bee understood, but that hee maketh a very child here the patterne as cleane in body and holy in soule (*scil.* Sacramentally in Baptisme) according to that description in washing bodies with pure water, and heart sprinkling from an ill conscience, *scil.* guilt of sinne, *Heb.* 10. 8. A periphrasis of Baptisme, unlesse any say, Infants are Innocents, cleane from sinne originall, and expounding whom hee meanes which here hee sets as the patterne to growne ones; hee saith, such like as are begotten in or by Baptisme (as *Gensianus Hervetus* on the place noteth) comparing Baptisme to the wombe out of which an Infant is borne; and so here new borne, and so the little one is the pattern to such as will bee saved: not as an Infant meerely, but as such a little one that is pure in body and soule, which here hee further explicateth, that is, such an one as is begotten againe in Baptisme. Hee speaketh not this of adult ones: they are the persons that must bee such like; they cannot bee both the Patternes and the persons resembling them too, the little ones thus holy and thus new borne are the patterne which as soone as borne in a man are new borne Sacramentally in baptisme. Their generation and that their new ganeration doe as it were joyne and hang and hand together.

Concerning *Tertullian* if his judgement bee in some case for deferring Baptisme, yet his glosse upon that ground upon *Matth.* 19. (which according to him requires baptizing of the Persons so invited) is absurd, and his other expressions *de Anima* mentioned seeme crosse thereto, but for the practise of Pædobaptisme in his time beside what *Origen* about his time testifieth to evince it, his

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own words mentioned before in the beginning of his book *de Baptismo*, and his arguing against the practise of hasting Infants to baptisme doth prove it to bee then in use. Chap. 10. Sect. 1.

Cyprian was within this 300. yeers, and therefore his testimony may not be slightly put by as before wee shewed, his 59. Epistle *ad Fidum* so opposed in our cause is yet authoritative with some opposites to prove the typicalnesse of the eighth day. Amongst the Greeke authors called for that which is recorded to have beene urged in the councell by one of the members of that councell of *Neocesarea* before mentioned, touching the occasion of that Law of baptizing the woman with child come from Paganisme to the faith, is of much weight, other Greek councells, as the 6th. councell of *Constantinople*, and *Trullo*, &c. are of moment also.

As for *Ignatius* his testimony, I doe not remember when I read it somewhile since, that hee speakes of baptisme of adult or Infants purposely; and if hee had, so many of the Epistles fathered upon him, being spurious, and the rest that may bee his, being so mixed and corrupted, much heed would not bee given to his testimony.

Eusebius it's knowne omitted many things of note, as where and when *Justin* was baptized: and the story of that famous writer *Theognostus*, of whom and his workes *Athanasius* makes mention *de Synod. Nic. decr. contra Arrianos*, quoted by *Baronius* in his first Tome.

Athanasius (himself if that Question be his which some have scrupled) his testimony *quæst.* 125. is full for it; for in that we thrice dip the child in water and lift it up againe it signifieth the death of Christ and his rising the third day againe, &c. the sentence before being the similitude stands thus: as Christ died and rose the third day, so wee in baptisme die and rise againe, for in that, &c. as before. *Anno* 330. *Of Athanasius.*

But that is undeniably his owne upon *Luke* 10. All things are given to mee, &c. pag. 197. hee makes baptisme to succeed circumcision, urging that proofe, *Col.* 2. 12. wherefore, saith he, when "that was come unto which the figure did denote, that note and "figure ceaseth and resteth, for circumcision was the note (or fi-"gure) the laver of regeneration (or baptisme) is the very thing which was signified, this is no other then the Doctrine wee hold forth: and whence by Analogy wee deduce the doctrine of Pædobaptism. The same also teacheth *Epiphanius*.

Epiphanius

Chap. 10. Sect. 1. Anno 396. Of Epiphanius.

"*Epiphanius contra hæreses, contra Epicuræos*, there was circumcision of the flesh which served unto the time of the great circumcision, *scil.* Baptisme, which circumciseth us from our sins, and sealeth us into the name of God: and *contra Corinth.* Circumcision lasted as a servant for a time untill the greater Circumcision, namely, the laver of regeneration came in stead, and *Tom. 2. l. 1.* Christ came and fulfilled circumcision, having given a perfect circumcision among his mysteries, not in one member onely but of the whole body, being sealed and circumcised from sinnes, and not saving one part of his people, that is, men onely, but the whole people of Christians (*scil.* men, women and children) hee compleateth circumcision by all their circumcising from sinne in baptisme. Yea, but why then did not *Epiphanius* use that argument of Pædobaptism against the *Collirydians* as well as that taken from their interests in Gods Kingdome, &c. The answer is ready; it's likely that all those heretiques might as well as some others deny Pædobaptisme in a sense, if not wholly, and what then the argument from Pædobaptisme had been invalid; besides it's not necessary that a man in disproving errour or proving truth should use all the arguments hee hath by him; or that it bee concluded hee hath no more arguments that way because hee useth them not.

Anno 369.

What *Basil* said this way as I finde him quoted by *Artius* on *Luke* 18. I have mentioned formerly, I have not time to search him and read him exactly.

Anno 380.

What *Gregory Nazianzen* hath this way for us, yea if strictly expounded: how hee is ours we have seene before.

Anno 405. Of Chrysostome.

John Chrysostome which Mr. *Blackwood* makes his owne in his 21. Homil. to the people of *Antioch*, (which if not spurious as sundry of them are, see *Perkins* and *Rivet*) yet not understood exclusive. And it's much that Mr. *B.* that saith, pag. 31. hee regards not any authoritie after the first 300. yeares, will yet quote the *Nicene* Councell 325. the *Laodicean* Councell 308. the *Constantinople* Councell about 400. *Basil* 380. and *Chrysostome* 405. yeers after Christ, as of much use on his part in way of authoritie, yet saith hee will not regard any authorities (which the other party at least bring) above the limit of time. But to returne to *Chrysostome*, who "in his 40. Homil. upon *Genesis* saith, But our circumcision or "grace I say of Baptisme hath cure without griefe, and brings "innumerably good things to us, &c. and it hath no limited time

" time set as there was: but it is lawfull to receive this circumci- Chap. 10.
" sion made without hands either in our first, or middle, or last Sect. 2.
" age, and so in his homily *ad Neophytos* διὰ δὲ τοῦτο καὶ τὰ παιδία βαπτίζομεν καίτοι μὴ ἁμαρτήματα ἔχ ἔχοντα, for this cause wee also baptize little ones which have no sinne (meaning of their owne, have not committed actuall sinnes) that to them righteousnesse, holinesse, adoption, inheritance and fraternitie of Christ may be communicated, that they may all become his members and an habitation of his Spirit.

Theodoret in his Epitome of divine decrees and Cap. of baptism. *Anno* 430. *Of Theodoret.*
" for baptism is not like a razour, as the frantique *Messaliani* say,
" taking away (onely) sinnes that are past: for that God giveth
" in superabundantly; for if this only were the effect of baptisme,
" why doe we baptize infants which have not yet relished sin? for
" the Sacrament doth not promise onely those things but grea-
" ter, for it is the pledge of future good things, and a type of
" future resurrection, and it is the communication of the Lords
" death and participation of his resurrection, the garment of sal-
" vation and gladnesse. For as many as are baptized into Christ
" have put on Christ, and as many as are baptized into Christ are
" baptized into his death, that as Christ was raised from the
" dead, so wee should walke in newnesse of life, and adding, *hee*
" *not de sanctissimo baptismo sentire docuit Apostolus*, and the Apo-
" stle hath taught us thus to hold concerning baptisme; and
makes those speeches, *Gal.* 3. and *Rom.* 6. to bee verified in Infants baptizing as well as others; and that they are baptized in respect of future good rather then present, and that the Apostle taught them so to thinke hereof. Nor is that *Dionysius Grecus*, who ever hee were, (albeit not the *Areopagite*, yea albeit having sundry mixtures in his booke) to bee wholly slighted or neglected.

SECT. II.

As for the Easterne and Greeke Churches, *Cassanders* testimony is very round and full, (albeit their discipline may well bee gathered by their teachers and councells doctrine) speaking of testimo- *Cassander de baptis. Inf. Of the Easterne and Greek Churches.*
" ny of Pædobaptisme he saith, but especiall and chiefe testimo-
" ny and weight of authoritie to this baptisme of Infants, is fur-
" ther added, from the universall and constant custome, which
" unto this day in the Churches which are extant in the world,
" and there are many such without the limits of the Roman

Chap. 10. Sect. 2.

" Church is retained, for the Churches which are yet remaining " in *Greece*, *Asia*, *Syria*, *Ægypt*, and *India*, and the *Russians* and " *Muscovites* which follow the Greeke orders; lastly, the *Æthio-* " *pians* under the government of *Prester John*; I say all these " Christians professing nations, although differing in some " opinions, and rites, yet in the custome of baptizing In- " fants, they all of old agreed among themselves, some stating " the 8. and the *Æthiopians* the 40. day for baptizing them, un- " lesse in the case of danger or those of the female Sex. The *Russ-* " *ians*, and *Armenians* baptize Infants as they doe Adults, un- " lesse that when they baptize Infants, there are witnesses; and " the *Indian* Christians doe so likewise, for which hee quotes *Jo-* " *sephus Judæ* in his *Æthiopian navigations*, and *Franciscus Alva-* " *res*, and it's not credible that such Churches so averse from the " Latines, would yet buckle to their customes of consecrating " the unleavened bread, or eating things strangled, or blood, that " they did borrow this of Pædobaptisme (so much abhord for- " merly by them) from the Westerne Churches; and *Paget* in his *Christianography* citeth a speech of the Bishop of *Bitonto* in the " Councell of Trent, acknowledging of the Greeke Church thus: " *ea igitur Græcia mater est*, that the Greeke Church is that mo- " ther to whom the Latin owneth whatever it hath; see the " acts of the Councell of Trent, *pag.* 18. and hee mentions the forme of the *Russians* baptisme, the Priest when hee dippeth the " child useth these words in the name of the Father, Sonne, and " holy Ghost, and as oft as the God-fathers are asked whether " they renounce the Devill, so oft they spit on the ground, *Gust-* " *niny relig. Muscovit.*

" In the Greeke Church the Priest having said certaine prayers, " taking the child in his armes, putteth him three times into the " water saying: The servant of God *N N.* is baptized in the name " of the Father, the Sonne and Holy Ghost. *Jerom* the Patriarch *pag.* 103. and the same doth *Thomas Aquinas* observe in his third part, *Quest.* 6. *Artic.* 8. *Quest.* 67. *Artic.* 6. and *Quest.* 66. *Artic.* the 5th. And the same doth *Dominic. a Soto in quæst.* 1. *Art.* 8. te- stifie, and let mee adde two things more; First, that the doctrine of Pædobaptisme was never *ex professo* opposed by any Orthodox Churches, or Christians in all the times of old, as farre as I can finde; of *Tertullians* mind were have spoken before, and *Gregory Nazianzen*; how farre they went *Auxentius* the *Arrian* Bishop of

Mil-

Millain, as *Bullinger* in his *Decads* hath it, did ſo, and ſo indeed did the *Samoſatenian* Heretiques. The *Donatiſts* they baptized Infants, witneſſe the 48. Canon of the third *Carthaginian* Councell in reference to *Siritius* and *Simplicianus*. So did other *African* Councels in *Auſtins* time ordaine that children baptized by *Donatiſts* ſhould not bee rebaptized; the *Pelagians* themſelves denied it not wholly. *Auſtin* in his 14. Sermon *de verbis Apoſtoli. baptizandos eſſe parvulos nemo dubitet, &c.* none need to doubt of baptiſme ſince even thoſe here doubt not, which in part doe contradict (*ſcil.* the *Pelagians*:) there are caſes, and times wherein ſome one of the ſervants of God ſaw much more then many, and moſt did; as *Athanaſius*, and ſome few more in the point of the Divinitie of Chriſt in that *Arrian* age, and *Paphnutius* the Confeſſor in the point of Miniſters marriage to which the Fathers of the *Nicene* Councell had like to have gone contrary, and yet before and after theſe times, whole Churches and Councels held out as much as theſe Saints did. Chap. 10. Sect. 3.

SECT. IIII.

Object. NO ſuch example in the oppoſers of Pædobaptiſme; Yes, (you will ſay) *Berengarius* about a 1050. and afterwards *Peter de Bruis*, and the *Albingenſes* and ſo the *Waldenſes*, (for they had ſuch diverſe names according to places and countries in which they were ſcattered, &c.) they denied it, and ſome of them appealed to the Scriptures, and to the Greeke Church for warrant.

Anſw. I deny not but that the Popiſh writers (as their manner is) uſe to brand the ſervants of God with ſome odious tenents, for which all would hate them, when that they never held the ſame; but that old accuſer of the Brethren caſteth on by his inſtruments that dirt, waſh it off who can. *Plateolus*, *Abbas Cluniacenſis* and others traded this way, concerning *Berengarius* and his followers. Dr. *Uſher de ſucceſſione & ſtatu Eccleſiarum Chriſtianarum*, *Cap.* 7. *pa.* 207. quoteth *Thuanus* accuſing him and them thereof, but evinceth the contrary both in that: In all the Summons of *Berengarius* before the Synod wee never read hee was charged with Anabaptiſme, and that hee rather denyed baptiſme to profit Infants to ſalvation, *ex opere operato*, for which hee quoteth *Alanus* in his firſt booke againſt the Heretiques of his times; as ſaying: that baptiſme had no efficacy either in Infant or grown perſons, &c. and in p. 195. citeth *Serarius* in *Tribæreſio* — as

Chap. 10. Sect. 3.

saying, *qui hodie sunt Calvinisti, olim dicti fuerunt Berengariani, & qui hodie Protestantes dicuntur, Johanni Wendelstino* (*præfat. in Cod. Canonum*) *novi sunt Waldenses.* They then acknowledge their and our doctrine to bee the same, and therefore no Antipædobaptists, and *Gretzer prolegom. in Script. edit. contra Waldenses cap.* 1. citeth this as one of their Articles of confession, *credimus etiam quod non salvatur quis nisi qui baptizatur, viz.* ordinarily, and *parvulos salvari per baptismum*, and wee beleeve that little children are saved by baptisme, and so in the same cap. 8. doth Dr. *Usher* cleare *Peter de Bruis*, and his followers from all such aspersions. They were accused too for rejecting the Old Testament, and Evangelists, yet by *Gretzer* and others they are cleared as those that translated, and taught the same; and *Reiner* the Inquisitour said, they were so well acquainted with the old and new Testament, as that they could say much thereof by heart: the history of the *Waldenses* mentioneth this accusation of them, as if denying Pædobaptisme, but citeth a booke of the *Waldenses* intituled the spirituall Almanack, *fol.* 45. to the contrary, ordering that though no time or day bee set, yet the charitie, and edification of the Church must serve for a rule therein, and therefore they to whom the children were neareſt allied brought their Infants to bee baptized as their parents, or any other whom God had made charitable in that kind. True it is saith the Author of that story (*scil. John Paul Perusin.* of *Lyons*, *l.* 1. *c.* 4.) they being forced by the Popish Priest to bring their children, would delay their baptisme out of detestation of the superstitious addition: and their owne Ministers (cald *Barbæ*) being very often (and sometimes very long) upon the Churches service, they would deferre their childrens baptisme to their returne; which delayes of theirs being observed by the Popish Priests they thence raised that report, and charged them with that imposture: they appealed to the Greeke Church, not as denying Pædobaptisme, for they held and practised it as before was shewed, but as to a Church that was not so corrupt in dispensing it, as not using Chrisme, crossing and exorcising; as the Latin Church did in baptizing any: See *Flaccus Illiricus Catalogo testium veritatis, pag.* 434. *Waldenses semper baptizarunt Infantes, &c.* the *Waldenses* ever used to baptize their Infants: nor doe they now hold against it; they spake not against baptisme of Infants simply, but as not administred by those of *Rome* in the vulgar tongue; nor doth *Æneas Sylvius* in his Bohemian Story of the

Waldenses

Waldenſian tenents, although hee bee an exact ſifter into the ſuppoſed errours of the *Waldenſes*, charge them with Antipædobaptiſme. Chap. 10. Sect. 4.

SECT. IIII.

BUt to returne to that firſt conſideration, let it bee weighed what as *Auſtin* long agoe ſaid of it, *Nullus Chriſtianorum*, &c. No Chriſtians (orthodox and godly) had ever denyed Pædobaptiſme, *l* 4. *Con. Donat. c.* 13. Secondly, adde alſo this, that if it had been any way juſtly ſuſpicious, why did not the *Meſſalians* wholly deny it, and the *Pelagians* alſo? what need had they to uſe that ſhift of Infants to bee baptized to the kingdome of God, but not to the remiſſion of ſinnes? this argument *Auſtin* uſeth Serm. 14. *de verb. Apoſt.* Yea but they were affraid of the authoritie of the Church being great therein, that is ſtrange that Heretiques that regarded not ſo directly to goe againſt, in their opinions, as well expreſſe letter of Scripture, as the doctrine of the Church in fundamentall matters, ſhould yet bee affraid of the Church in a matter *circa fundamentalia*, and not ſo expreſſe in ſo many words as Pædobaptiſme was, who will imagine ſuch an unlikelihood? I have done with this diſpute for preſent, onely I could adviſe that Mr. *Blackwood*, and others would bee more ſparing of ſuch printed blaſpheming of the name and tabernacle of the Lord, as to ſtile this (which to all the Saints (in a manner) of old, and to the moſt that now live is of precious eſteeme and uſe) an Antichriſtian Garriſon, and the doctrine of the man of ſinne, or of Antichriſt. Mr. *Blackwood* I am ſure doth know what is the judgement of all Orthodox Divines touching Antichriſt, and who, or what it is that is ſo; and where hee hath his ſeat, and when hee had his riſe. And cannot bee ignorant wholly that Pædobaptiſme was of univerſall eſteeme, and uſe (in a manner) long before thoſe propheſyings and pointings out of Antichriſt by many of the ancients; the Greeke Church which had not what doctrine and worſhip they had, and held from the Latin Church, but the Latine Church had it rather from them (as in the Councell of Trent was before acknowledged) and which was averſe from Romiſh cuſtomes; yet they held Pædobaptiſme, as before was proved. It is dangerous ſpeaking a word againſt the Sonne, (much more writing) albeit not ſo irrecoverably as to ſpeake againſt the Holy Ghoſt; hee had need bee on good, ſure and cleare grounds (if it were ſuppoſable hee could bee to) that aſſayes to charge God fooliſhly

Chap. 11. lishly with the reasons of his covenantings, or dispensations, and so palpably as to deny that God made a Covenant of Grace with *Abraham*, *Gen.* 17. and such like *inaudita*. It's dangerous pretending an imaginary Garrison, and in fighting against that as a supposed Garrison of Antichrist, whereon a man hazards the name and doth the worke of one which will bee found a fighter against God: wee know who would not bring a rayling accusation against the Devill, and how dare any so boldly revile such a received and ratified truth, as that of Gods exhibition, and dispensation of his grace in a preventing way to those whose seed after them in Scripture Language are counted blessed. The Saints of old were very tender of speaking any thing in such a sort as tended to the condemnation of the just.

CHAP. XI.

Use 1. TO winde up all in a word of Use to all; 1. in way of instruction. 1. See the riches of Gods grace which thus is enlarged to all the sorts of the sons of men younger and elder; if God would amplifie grace hee sets it out as extended to his people, as in the case of an helplesse and despicable babe, *Esay* 49.14,15. *Hos.* 10. 1. 3. especially *Ezek.* 16. 6,7,8. and what hath Satan here to object, *Psal.* 8. 1. 2. when even that sort of persons are made presidents not onely of electing but calling (in way of Covenant and promise) grace? *Rom.* 9.7,8,9,10. To all hee is rich, and free, hence all enterers into the kingdome, must here take patterne, *Luke* 18. 17. how plentifull is that sap that fills such twigs, that liquor that fills all sort of vessells of greater and lesser capacitie? how strong is that pin on whom all are hung?

2. See what honour God puts on his Saints thus to intaile the visible ordinary administration of his grace on them, and theirs, 2 *Sam.* 23.4,5.

3. See how cruell unbeleevers are to themselves and theirs in excluding themselves and theirs of the ordinary meanes of their welfare even covenant grace administred.

4. See their desperate ingratitude that being children of such hopes, despise, and sell their birthright with *Esau*; these doe vex their father most, *Deut.* 32. 19,20.

5. See the danger and detestablenesse of Anabaptisticall tenents, giving

giving God and Christ (in part) the lie, vayling the glory of his preventing grace of Covenant, *Numb.* 11. 18. (giving such a Covenant call before we knew, or sought it, *Esay* 65. 1, 2.) framing a Covenant of God with beleeving parents which hee never made, *scil.* a Covenant not respecting their children; denying the ordinary dispensation of the fruit of Christs death to the Infant part of his Church, *Ephes.* 5. 25, 26. making the Churches opposite to Christ in their administrations to those of his, in their charitie to that of his; as if hee were looser in his charitie to owne such babes as of his kingdome which his Church will noe, may not doe; condemning the judgement and practise of former Churches, Jewes and Gentiles, *Act.* 2. 38. 39. *Rom.* 5. 14, 15. and 11. 16, 17, 18, 19. *Ephes.* 2. 11, 12, 13. 1 *Cor.* 7. 14. and 10. 1, 2. as preached all over *Mark.* 16. 15 *Rom.* 10. 6, 7, 8. and *Deut.* 29. 29. with 30. 6. 10. 12, 13, 14. compared, see *Austin l.* 4. *contr. Don. cap.* 23, 24. undermining the validitie of all which God hath done by vertue of his Covenant to babes, or to any of the Saints occasioning from the initiatory seale thereof, *Ephes.* 5. 26. evacuating all that Red-Sea-like triumphant Incouragement thence unto Gods baptized *Israel* against their spirituall Ægyptian enemies pursuit of them; and that Cloud-like Influence of their baptisme in scorching temptations — and Arke-like succour thereof in drowning times. *David* did not more effectually make use of his circumcision which hee long before received (even when an Infant) against that insulting *Philistim* — (whence that 1 *Sam.* 17. — this uncircumcised *Philistim* is come, &c.) then many of Gods faithfull ones have of that preventing grace of God sealed to them in baptisme when very babes, in their spirituall conflicts. But all such spirituall workings either in parents or in the Churches of the Saints (where children have beene offered to baptisme) which have beene occasioned by the administration of Baptisme to Infants, are made here by delusions; God not using in such sort so generally, commonly and constantly to breath in Antichristian inventions. Yea all their prayers are thereby made so many profanations of Gods name and taking the same in vaine as oft as powred out upon occasion of baptizing of Infants, whence that prophane trick of some, to turne their back upon the Churches at such time, as if all their persons, and prayers, and fellowship were uncleane, whence the stiling of it Antichristian, &c. what is this but to blaspheme the name and tabernacle and Saints of God, Chap. 11.

Rev.

Chap. 11. *Rev.* 13. And how doth such doctrine undermine all the Churches of the Saints which differ from them? witnesse their new foundings of their Churches in renouncing their former baptisme as antichristian and receiving another baptisme; yea how doe such cast stumbling blocks unto the comming of the Jewes by undermining of *Abrahams* Covenant in the latitude of it and the binding force of the old Testament, which they stick to, as if all were invalid unlesse come over againe in the new Testament, which they reject, and when ever dealt withall doubtlesse old Testament principles will bee the choyce instrumentall wayes and meanes of getting within them.

Use 2. Second Use of direction, 1 To Church Officers; to looke after the Churches children being children of such hopes. 2 To gracious parents; 1 Admire much at the bounty of God who is not content to ingage his grace to you, but to yours with you; you and yours are all Traytors, yet his royall word is for your and their acceptance. If that called for a Behold! *Psal.* 128. 3,4,5. and if that caused in him such holy wondring, 2 *Sam.* 7. 18, 19, 20. may not this also doe the like, 2 Renue your faith in Gods Covenant in the latitude of it upon occasion of the baptisme of others, or your owne children in speciall sort. 3 Acquaint your children with, & urge Gods mind of grace upon them as they are capable of Instruction, *Psal.* 78 4,4,5,6,7. 4 To children of pious parents; looke you doe not by abuse or contempt forfeit and reject your owne mercy, as they did, *Matth.* 8. 11. 12. And such as now feel & finde the force of Gods ingaged grace, for ever do you adore and admire his preventing mercy and truth.

Use 3. Third Use of comfort to beleeving parents; 1 If God overflow thus in grace to yours, will hee not extend grace to your selves? Conclude it, that hee will assuredly, against all gainesayings of Satan and unbeleefe. 2 Bee incouraged to set faith on worke for your children, as they did, *Psal.* 102. *last*; yea albeit at present vile enough; since the force of Gods covenant is such, as it can fetch them in, even when farre removed by sinne from the Lord, witnesse that *Ezek.* 16 60. 61, 62, &c. 3 You need not feare then touching divine protection of, and provisions for them suitably and seasonably, *Psal.* 25. 12. *Prov.* 20. 7. 4 When you are to die and leave them fatherlesse and friendlesse otherwise, yet here is a Covnant Father and friend to whom you may comfortably leave them, *Gen.* 48. 15, 16.

Tri-uni Deo sit laus in Ecclesia.

FINIS.

A Bickford Dunn Lad.

JVST VINDICATION OF THE Covenant and Church-Estate OF CHILDREN OF Church-Members:

As also of their Right unto Baptisme.

Wherein such things as have been brought by divers to the contrary, especially by *Ioh. Spilsbury*, *A. R. Ch. Blackwood*, and *H. Den*, are Revised and Answered.

Hereunto is annexed a Refutation of a certain Pamphlet styled, *The plain and wel-grounded Treatise touching Baptism.*

By THOMAS COBBET Teacher of the Church of *Lyn* in NEVV-ENGLAND.

Contend earnestly for the Faith once delivered to the Saints, Jude 3.

Although my house be not so with God; yet he hath made with me an everlasting Covenant, ordered in all things, and sure; for this is all my salvation and all my desire, although he make it not to grow 2 Sam. 23. 5.

What God hath cleansed, that count thou not common, Acts 10.

Suffer little Children to come unto me, and forbid them not; for of such is the kingdom of Heaven, &c. Luke 18.

London, Printed by *R. Cotes* for *Andrew Crooke*, and are to be sold at the Green Dragon in Pauls Church-yard, 1648.

UMI

Chap. 3. Sect. 2.

part: the whole were baptized, that is, the growne part capable of being preached unto in the house, *Acts* 16. 31, 32, 33, 34. Yea but here was none preached to of this house that is mentioned but *Lydia* only, yet the household baptized, that is say we a part thereof by a Synecdoche, even that part wch might most properly be baptized in her right more then in their owne, as were her children. For so *house* in Scripture is oftentimes used for children of such, or such a person onely, as *Judg* 9. 16. 18. dealing ill with *Gideons* house that day, is expounded to bee murdering of his 60. sonnes: so the poore widow, and her house, that shee was providing for, and which after lived of that meale and oyle, was but the widow and her sonne, 1 *King.* 17. 12, 13, 15. compared: *Davids* house which at that time was not so orient, 2 *Sam.* 23. 5. was but his children, many whereof proved badly, and came to sad ends, witnesse *Absaloms*, *Ammons* act and end, &c. If *Noah* onely beleeving, and upright, yet all the rest with him are typically baptized for that ground, Come thou, and thy house, even wife, sonnes, and sonnes wives, and all into the Arke; For thee, not, for them have I found righteous, *Gen.* 7. 1. with 1 *Pet.* 3, 21. if *Abraham* alone bee a beleever, yet hee and his have the same seale, of the righteousnesse of faith of the covenant, *Gen.* 17. *Rom.* 4. if the growne *Israelites* have faith, it furthers that extraordinary baptisme in the Sea. Lesse then this herein is not to bee denied; yea but the rule is plaine otherwise, *Matth.* 28. 19. *Marke* 16. therefore the Apostles did baptize none, but beleevers and Disciples: Nay verily by their leave I conclude that that restriction of that word Disciple onely to one, that is an actuall beleever in Christ, was never there intended, in *Matth.* 28. nor was that in *Mark.* 16. ever intended to bee a rule of baptizing persons, excluding every other person, then such a one as there is mentioned from being baptized: and I further adde to that; that it pointeth out what a kind of person shall bee saved, rather then bee baptized. Wherefore it is not said, hee that shall bee baptized, hee must beleeve: but, hee that doth beleeve and is baptized shall bee saved: hence *contrà*, hee saith not, hee that beleeveth not, shall not bee baptized, but rather shall bee damned, or not saved. If children bee excluded from baptisme, because of the former clause, hee that beleeveth, and is baptized, they must bee excluded salvation, because of the latter clause, hee that beleeveth not shall bee damned: will not our opposites themselves say, that the latter clause is taken *de adultis*, and not as any rule of exclusion

of

of Infants from ſalvation; and I ſay as much in that other, as no rule thereby to exclude Infants from baptiſme, it is the ſame in *Act.* 2.38,39. if Infants becauſe not beleeving, and effectually called, are excluded the promiſe, then by the ſame reaſon excluded remiſſion of ſins promiſed: yea ſalvation promiſed to them that cal upon God, *v.*21. & if not therefore excluded theſe, why therefore excluded baptiſme, in defect of actuall faith? if the promiſe of juſtification, & ſalvation, be not denied, which are the ſignats for want of actuall faith & repentance, why is baptiſme the ſigne denied them? is the ſigne more then thoſe things ſignified? is not faith and repentance more ſimply required to ſalvation, *Luke* 13.5 *Heb.*11.6. then to baptiſme? As for what *C.B.* addeth that that, *Gal.*3.27. excludeth Infants: I deny it, if that be taken, as if each baptized perſon had really & effectually put on Chriſt: then none of the *Galatian* members had bin ſuch, as *Gal.* 3.3,4,5. and 4.11.19.21,22. and 5.3,4,5. he ſpeakes thus in a Sacramentall ſenſe, as 1 *Cor.*10.4 6. *Heb.*10.29. and ſuch like, and ſo each Infant too Sacramentally puts on Chriſt, are buried with Chriſt, *Rom.*6.3. that is that which is viſibly ſigned and ſealed thereby, and that is the doctrine of the viſible word of the Sacrament, holding forth what baptized perſons are called upon as they are capable to atttend: hence the baptiſme of *John* is the doctrine thereof: hence the doctrine of baptiſme, *Heb.*6.1,2. but ſpecially holding forth what they may expect from God; ſo *Deut.*10.16. and *Jer.*4. circumciſion, called upon them for heart circumciſion, as capable of improving it, and incourageth them what to expect, eſpecially that way from God, *Deut.* 30.6. *Ezek.*36.25,26,27,28, &c. Chap.3. Sect. 2.

As for what *C.B.* addeth touching the rule of baptizing, from *Act.* 2.38,39. albeit the place hath had its diſtinct conſideration, yet I ſhall here adde a word of anſwer to this which is *C. B.* his third argument, that if this bee a rule, then none are to bee baptized, but ſuch as truely repent. For to no ſeeming, and viſible repentance did *Peter* then exhort them, but to true and ſaving repentance, all will grant: and then unleſſe wee know mens hearts, and principles, their confeſſion of ſinnes cannot ſatiſfie us when wee are to baptize them, as being doubtfull, and not certaine, that the rule is fulfilled in that our act, and wee muſt either doe things doubtfully, and adventure to tranſgreſſe rule, yea oft breake rule, as by this argument *John* did, *Matth.*3.11, 12. and *Philip*, *Act.*8. Yea but they profeſſed it: ſuppoſe they did, that was not that which *Peter* ſaith, make confeſſion of or profeſſe your repentance,

Chap. 3. Sect. 2.

and bee baptized, but repent and be baptized; therefore if that be laid downe as the rule by which men must, or else must not be baptized; hee that is baptized otherwise, hee was never regularly baptized, as possibly it's the case of many in your churches. That which *John Spilsbury* hath this way I find not in the rest: hee maketh use of *John* 3.5. as a repeale of the Law of circumcising of Infants, and as the new law of admission, &c. but if that washing of water bee meant of baptisme, it will then bee of as absolute necessitie to bee externally baptized, as to bee regenerate, both, if spoken of two severall things, being made as one in point of necessitie: nor let any say that ordinarily it is so that none else are saved: For Christs serious speaking, yea protesting, shewes hee intends more, yea more then a supposed neglect, or contempt of baptisme, but simply thus, verily, verily, unlesse, &c. according to *vers.* 3. he had to like effect spoken, and taking the kingdome here, for a particular visible Church, not that of glory, which hath no ordinances, 1 *Cor.* 15. 24. and 13. 8, 9, 10. how stands this with his principles, that a man first bee discipled and incburched ere baptized, when as rather hee must bee from this ground first washed with water, or baptized ere hee can bee in; yea so much as see a visible Church, and so baptisme is rather the forme of the Church, then the covenant of grace, as *I. B.* elsewhere affirmeth, and reason suggesteth a Church first to bee, ere Church seales to bee administred to, or by it: nor need this bee urged in this sense upon *Nicodemus*, as the way of his entrance into Gods kingdome, of a true visible Church. For of such a Church was hee already a member, even of the Jewes Church: yea if thus meant, then not onely unregenerate persons should not bee of visible Churches; but it is not possible that they can get into them: for Christ saith, verily, and unlesse, &c. hee cannot, no hee should not, or ordinarily hee doth not enter into the kingdome of God.

As for what was said of preaching the Gospel, as goe before baptisme, wee hold it, wee preach it, the doctrine of the covenant is first opened, and then sealed: wee hold forth to parents that Gospel covenant of *Abraham* as to them, and their children, and the Apostles did as much, *Acts* 2. 38, 39. *Rom.* 10. 6, 7, 8. they preaching the Gospel, wherein all sorts of rationall creatures were concerned, they held forth that of Gods mind of grace, to that species of Infants of Gospelled Gentiles, and so by the Gospel they as well as the other sort of adult Gentiles came to partake of the promise,

promise, in the initiatory seale at least, *Ephes.* 3. 6. and what Gos- Chap. 3.
pel they held out in the audible word preached, that they sealed *Sect.* 2.
by the visible word of baptisme.

Fiftly, to that straine touching the particle αὐτὸς as not in reference to ἔθνη because of the masculine gender, and ἔθνη of the neuter: if *C.B.A.L.* and *Hen. Den* had searched Scriptures, they would have found this enallage, or change of gender, very frequent, *Rev.* 2. 26, 27. and 19. 15. it is ἔθνη with αὐτὸς, see *Acts* 15, 17. and 26. 17. see more of the like *Acts* 21. 25. *Ephes.* 2. 11. and 4. 17. masculines joyned with ἔθνη: and I would aske *A. R.* and the rest, whether when it's said in the neuter gender, before him shall bee gathered πάντα τὰ ἔθνη all nations, with the masculine annexed, and hee shall separate them one from another ἀφορίσει αὐτὸς, hath not αὐτὸς reference to ἔθνη? if not, then it seemes some nations shall bee gathered at the last day, which shall not bee separated one from the other; if it have reference to it, then αὐτὸς [them] in the masculine here in *Matth.* 28. may very well have reference to the nations albeit in the neuter gender.

Sixtly, to that argument raised hence from what is added: teaching them, that is, presently teaching them, &c. & so not Infants, it is not cogent: As much is said in effect of *Abraham* presently after hee had circumcised the males in his house, and before *Isaac* was borne and circumcised, that hee would command his children, and his household after him, and they shall keepe the way of the *Lord*: yet none will conclude that therefore, no children of his household servants were already circumcised, and that *Isaac* and others should not bee circumcised; in that *Abraham* will take this course with all of his family: Are the baptized Gentiles to bee taught the commands of God, that they may doe them? so are the proselyted persons circumcised, and others also circumcised to bee also taught. Yea Infants circumcised notwithstanding that part of Gods counsell, touching such teaching; yea but Infants circumcised were not capable of teaching: true, nor are ours which are baptized, yet both to bee taught, and so are, and were, according as capable thereof; and the Text in *Matth.* 28. 19. evinceth, that it is not a present teaching them that are there mentioned simply, but *secundum quid, scil.* according as the baptized persons were capable of being taught, otherwise it must bee concluded, that they were presently to bee all and each of them taught the whole mind of Christ, and then it will follow that that could presently be done,

Chap. 3. Sect. 2. by the dispensers of the word, which is impossible, and likewise that the hearers were presently capable of all points of the doctrine of Christ, which is most unlikely; Christ himselfe did not take such a course with his owne Apostles, nor were they capable of it, *John* 16. 12. Yea by the leave of the objectors; since they were to hold forth by this solemne injunction of Christ, whatsoever Christ had commanded indefinitely which were not meerely personall commands; they must amongst other such commands of his, hold forth the doctrine of his touching the interest of the little ones, of pious minded persons pressing after, and prising of his blessing of their children. The kingdome is of such, not meerely of those very persons, or babes, but of others, of like parents, &c. and his solemne command upon that ground of their interest in Gods kingdome, that his Apostles should not hinder them, but suffer the approach of such unto him in any externall way, whereof they are capable, and for which they are fit, as many of our Divines have pleaded thence, that they are for baptisme.

Seventhly, to that argument from the exposition of baptizing into the name of the Father, &c. *scil.* in invocating his name, as *Paul* was bid to doe, *Act.* 22. to this I say, if *Paul* was bid to doe so, yet doth not that prove that that injunction was ever intended to bee the explication of being baptized into Christs name, that is, being baptized so, as then personally, and actually to call upon his name into which the person was baptized; when *Paul* in 1 *Cor.* 1. 13. saith, were yee baptized into the name of *Paul*, will it thus bee expounded, that is, when you were baptized, did you call upon *Pauls* name? if any doe so, it is new light, as they call it. For I never yet heard of that explication of it, albeit of others; but if that bee the rule that the persons baptized must make their prayers personally and particularly to God, when they are baptized: then did those women of *Samaria*, *Act.* 8. make their personall prayers before the publique assembly, which I suppose none will affirme, and if they will not, then the rule of baptisme was not attended by *Philip*, which were as absurd, or that was no rule mentioned: nor was it possible that those 3000. baptized in one day, should arise each of them, and call upon the name of the Lord as they were baptized. Some would bee longer in prayer, if others would bee short, and who would limit or confine them just to such an expence of time, and no more: and if *Peter* would have parcelled out the time for that end amongst them, yet he wanted much time, for all and each of them to arise, and call thus on Gods name.

SECT. III.

Chap. 3. S. 3.

THe coast being thus cleared I may I hope now passe on the more freely from interruption to what I intend concerning *Matth.* 28. And first I say in the generall, the strict of the words had reference to the inchurching of the first Gentiles: and so *Marke* relation which our opposites make parallel herewith evinceth: as *Marke* 16. 17, 18. doth shew, unlesse any will say those signes and miracles endured ever since as of use in particular visible Churches; and so now hold, and will hold to the worlds end. Secondly, I say, this had reference in the generall, to the Jewish nation, that when as they onely were of the visible schoole, and under the doctrine, & discipline of Christ the Prophet of his Church as speaking by his spirit in their Prophets, and Teachers, and as acting in the Church guides and officers by some influence of his authoritie, &c. now not one nation and people, but all nations, the partition wall being broken downe, are to bee called unto the fellowship of the promise or covenant, and the initiatory seale of it; *Acts* 1. 38, 39. not as formerly circumcision, but baptisme, not males onely, but without distinction of sexes, not of such a strict day, and age, as eight dayes old, but indefinitely whether elder or younger, but that our opposites make bold to goe so farre as to say, not now Infants, but onely adult persons, they were best be on better grounds then yet I see lest the rebuke of Christ light on them also, so far forth to hinder the approach of beleevers Infants to him; nor will their rule of beleevers, *Ergo*, onely such, hold; as before we shewed: or that of the affirmative including the negative; no more then the affirmative, Hee that calls on the name of the Lord shall bee saved, or, Hee that labours must not eate, includeth each its negative, that hee which calleth not on Gods name, as no Infant doth, or hee that laboureth not, as no Infant can, shall not bee saved or eate, and so all Infants must perish, and famish. And when I say it hath reference to the Jewish nation, I intend it onely thus far; that looke as none but covenant, and inchurched parents and their children were initiatorily sealed then by circumcision, so no others are now in ordinary Church administration to bee baptized then the inchurched parts in and of the nations. Thirdly, I say, Christ prefacing that ground to this commission, *scil.* his soveraigne power over not his generall kingdome of the world, but over his speciall kingdome of his Church, especially that, which is or shall bee in the whole earth; hee intendeth the execution of this commission

Chap. 3. Sect. 4.

to have reference to all such as may at least externally bee brought under that estate and account of members in that his kingdome, according to their severall capacities of either, or both the branches of the particulars in the commission. Fourthly, Discipling I take in a Scripture latitude: by nations discipled, I understand not all the numericall and individuall persons in every nation where the Gospel commeth, but the specificall parts of the nations, *scil.* all sorts of persons in that nation, albeit not all, and every person of each sort.

SECT. IIII.

THese things premised, whereas Anabaptists doe affirme, that no Infants but adult persons onely are to bee baptized according to any rule of Christ; I say that that sort of persons, *scil.* the Infants of inchurched beleevers are to bee baptized, as well as that sort of persons, *scil.* Adult persons making personall and particular profession and confession of their faith, &c. and that from the force of *Matth.* 28. 19, 20. My reasons are,

First, Taken from the subject to bee discipled, and baptized, by commission, *scil.* all nations, and therefore at least all the specificall parts of the nations, all sorts of persons in the nations, but not all of every sort. If it bee denied that neither all individuall persons, nor yet so much as all sorts of persons, *scil.* some little ones, and babes male and female, as well as some adult persons of both sexes: I would know why the collective nations are mentioned under that title of nations rather then under that of growne persons of the nations: when God, *Gen.* 12. promiseth that all nations shall bee blessed in Christ, all sorts of persons, albeit not all of every kind are included, else I cannot see how any Infants can bee saved, unlesse either some are saved which are not blessed in Christ, or if blessed in Christ, yet such as God never promised should bee blessed in Christ: and if so, they have a mediator of Christ to them, but such an one as is not in respect to them, a mediator of the new covenant, yea and so have Christ, a Savour to them, to whom hee is not a covenant, as *Esay* phraseth it: Chap. 42. and 49. so every man for every sort of men, *Heb.* 2. 9. and all men, for all sorts of men, *Rom.* 5. 18. which are not simply all but many rather, *vers.* 16. compared: so the world for all sorts of persons in it, 1 *John* 2. 2. how usuall an acceptation, and why should it here in matters of lesse moment be scrupled?

Secondly,

Secondly, taken from the nature of the commission, *scil.* a charge of Church dispensation of the Gospel, or dispensing of it with Church reference, *Marke* 16. 15. it is Gospel they are to preach, and this being Gospel, that children of inchurched covenant parents, were to bee with them also taken into the fellowship of the covenant, and people of God, externally interested in it, as was proved before: and the initiatory seale being a branch of the Gospel, as well as the promise, as baptisme is reckoned, *Luke* 3.34.5,6. compared with *Marke* 1.1,2,3,4. such Infants federall interest in the Church, and initiatory Church seale must needs bee included. Chap. 3. *Sect.* 3.

Thirdly, from the latitude of the Church reference to which this commission relateth, albeit with some different respects had to those times and ages following, according as then the Ministers were extraordinary, and Apostolicall, and those succeeding were to bee ordinary Pastours, Teachers: and withall with various respects had to the first foundation, members strictly considered, as such, and others: now that latitude it appeares was such, as tooke in all the visible Churches throughout the world, unto the worlds end: From which if such Infants bee excluded, an actuall and priviledged interest, they are excluded, as was proved in ordinary course from salvation: there being ordinarily none saved, but such as are in the visible Church, or some visible Churches in the world. And if not excluded an actuall interest in some visible Church or other, in the earth; why are they excluded baptisme which is here given to distinguish the inchurched parts of the world, from all other, as well as to ratifie and seale up the covenant to them; there is no time set now to limit them to such a day as of old to the eighth, that that should suspend their *jus ad rem*, which they had as *Abrahams* seed, so soone as borne, from being elicited till the injoyned day.

Fourthly, from that latitude of the nation disciple which taketh in such Infants as well as others, and consequently they are reached in the commission of being baptized: For Disciples are to be baptized, as our opposites confesse. For proofe of their discipleship I argue thus. All those to whom the thing signified by a disciple as explained in any place of Scripture, is appliable, they are Scripture Disciples: but the former is true of such Infants, ergo the latter. The Major is evident, in that in reason significant names cannot bee denied to persons to whom the thing signified is granted.